

Sophia Burrell  
Oct 16<sup>th</sup> 1797.

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EMILIUS

1875

SOPHIA

1875

1875

1607/1766.



E M I L I U S

A N D

S O P H I A.

V O L. IV.







EMILIS

AND

STOPHILA





*Frontispiece to Vol. IV.*



*Cochin.*

*Circe.*

EMILIUS and SOPHIA:  
OR,  
A NEW SYSTEM  
OF  
EDUCATION.

Translated from the FRENCH of  
Mr. J. J. ROUSSEAU,  
Citizen of GENEVA.

BY  
The TRANSLATOR of ELOISA.

VOL. IV.

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THE SECOND EDITION.

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L O N D O N:

Printed for T. BECKET and P. A. de HONDT  
at Tully's Head, in the Strand.

MDCC LXIII.



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# EMILIUS;

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## BOOK V,



We are now come to the last act of the drama, but not as yet to the unravelling of the plot.

It is not good for man to be alone; and Emilius is now a man: we have promised him also a companion, who must therefore now be given him. This companion is Sophia. But, in what asylum is she to be found? To discover where she is, it is necessary she should first be known. When we are made acquainted with her character, we shall be the better able to judge of her habitation: not that when we have found her, our task is at an end. Mr. Locke closes his treatise on education with observing, that, as his young  
Vol. IV. B gen-

gentleman is fit to be married, it is time to leave him with his mistress. For my own part, as I have not the honour to educate a gentleman, I shall beware of imitating Mr. Locke in this particular.

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## S O P H I A.

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SOPHIA should be such a woman, as Emilius is a man; that is, she should possess every thing requisite in the constitution of her species and sex, to fill her place in the physical and moral order of things. To know whether she be so qualified, we shall enter first on an examination into the various instances of conformity and difference between her sex and ours.

In every thing which does not regard the sex, woman is the same as man; she has the same organs, the same necessities, the same faculties: the corporeal machine is constructed in the same manner, its component parts are alike, their operation the same, and the figure similar in both; in whatever light we regard them, they differ from each other only in degree.

On the other hand, in every thing immediately respecting sex, the woman differs entirely from the man; the difficulty of comparing them together, lying in our inability to determine what are those particulars in the constitution of each that immediately relate to the sex. From their comparative anatomy, and even from simple



ple inspection, we perceive some general distinctions between them, that do not appear to relate to sex; and yet there can be no doubt that they do, although we are not capable of tracing their modes of relation. Indeed we know not how far the difference of sex may extend. All that we know, of a certainty, is that whatever is common to both is only characteristic of their species; and that every thing in which they differ, is distinctive of their sex. Under this twofold consideration, we find so much resemblance and dissimilitude that it appears even miraculous, that nature should form two beings so much alike, and, at the same time, so very different.

This difference and similitude must necessarily have an influence over their moral character: such an influence is, indeed, obvious, and perfectly agreeable to experience; clearly demonstrating the vanity of the disputes that have been held concerning the superiority or equality of the sexes; as if, in answering the different ends for which nature designed them, both were not more perfect than they would be in more nearly resembling each other. In those particulars which are common to both, they are equal; and as to those wherein they differ, no comparison is to be made between them. A perfect man and a complete woman should no more resemble each other in mind than in feature; nor is their perfection reducible to any common standard.

In the union of the sexes, both pursue one common object, but not in the same manner. From their diversity in this particular, arises the



first determinate difference between the moral relations of each. The one should be active and strong, the other passive and weak: it is necessary the one should have both the power and the will, and that the other should make little resistance.

This principle being established, it follows that woman is expressly formed to please the man: if the obligation be reciprocal also, and the man ought to please in his turn, it is not so immediately necessary: his great merit lies in his power, and he pleases merely because he is strong. This, I must confess, is not one of the refined maxims of love; it is, however, one of the laws of nature, prior to love itself.

If woman be formed to please and to be subjected to man, it is her place doubtless to render herself agreeable to him, instead of challenging his passion. The violence of his desires depends on her charms; it is by means of these she should urge him to the exertion of those powers which nature hath given him. The most successful method of exciting them is, to render such exertion necessary by her resistance; as in that case, self-love is added to desire, and the one triumphs in the victory which the other obliged him to acquire. Hence arise the various modes of attack and defence between the sexes, the boldness of one sex and the timidity of the other; and, in a word, that bashfulness and modesty with which nature hath armed the weak, in order to subdue the strong.

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Can it ever be thought that she hath dictated indifferently the same advances to one as the other, and that the first to form desires should be also the first to display them? What a strange mistake in judgment must be such a conclusion! Their intercourse being productive of consequences so very different to each, can it be natural for both to engage in the mutual conflict with the same readiness and intrepidity? Is it not very evident that, from their unequal waste in the encounter, if reserve did not impose on one the same moderation as nature imposes on the other, the consequence would soon be fatal to both, and that the human race would be brought to destruction by the very means established by nature for its preservation? Considering the influence of women over the passions of men, and how readily they can affect even the remains of an almost exhausted constitution, it is plain that, if there were an unhappy climate on earth, whence philosophy had banished all female reserve, the men, subjected to the tyranny of the women, would be soon sacrificed to their charms; particularly in hot countries, where are born more women than men, the latter would all be hurried presently to their graves, without any possibility of helping themselves.

That the females of animals have not the same modesty and reserve, makes nothing against my argument; as their desires are not, like those of women, left without restriction. In the latter, their reserve supplies the place of a physical restraint; while the former have no desires but

what arise from physical necessity. This being satisfied, their desire ceases; they no longer repulse the male in appearance \*, but in reality; acting contrary to the daughter of Augustus, they receive no more passengers on board when the vessel hath compleated its cargo. Even when they are salacious, their time is short and presently over; instinct urges them on, and instinct restrains them. What substitute could be found for this negative instinct, in women, if you deprive them of modesty? To expect that they should have no inclination towards the man, is to expect them to be good for nothing.

The supreme Being intended in every case to do honour to the human species: in leaving the desires of man unlimited, he gave him, at the same time, the law of reason for their regulation, in order that he might be free to command himself: in leaving the passions of woman also unrestrained, he gave her modesty to restrain them. To these he hath further added an actual recompence for the regular use of their respective faculties; to wit, the delight which is taken in modesty, when such is made the standard of our actions. All this appears to me more than equivalent to instinct in brutes.

\* I have already remarked that shyness and an affected aversion to the males, are common to the females of every species of animals; and that even when they are most disposed to admit their caresses. One must have paid no attention to their actions to doubt of this.

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Whether the female, therefore, of our species, be inclined to gratify the desires of the male or not, she is by nature constantly coy, and betrays a seeming reluctance to yield to his embraces. She does not resist or defend herself, however, always with the same resolution, nor of course with the same success. In order that the assailant should be victorious, it is necessary that the assailed should permit or direct the attack : for of how many artful means is not the latter possessed to compel the former to exert himself? The most free and delightful of all actions admits not of any real violence ; both nature and reason are against it ; nature, in that she hath provided the weakest party with sufficient force to make an effectual resistance, when she pleases ; and reason, in that real violence on such an occasion, is not only the most brutal of all actions, but the most contrary to its end and design ; both because that, by such means, the man declares war against his companion, and thus authorises her to stand up in defence of her person and liberty, even at the hazard of the life of the aggressor ; and also because, that the woman is the only proper judge of her own situation, and that a child would have no father, if every man were at liberty to usurp the rights of a husband.

Hence we deduce a third consequence from the different constitutions of the sexes ; which is, that the strongest should be master in appearance, and be dependent in fact on the weakest ; and that not from any frivolous practice of gallantry, or vanity of protectorship, but from an invari-



able law of nature, which, furnishing woman with a greater facility to excite desires than she has given man to satisfy them, makes the latter dependent on the good pleasure of the former, and compels him to endeavour to please in his turn, in order to obtain her consent that he should be strongest. On these occasions, the most delightful circumstance a man finds in his victory is, to doubt whether it was the woman's weakness that yielded to his superior strength, or whether her inclinations spoke in his favour: the females are also generally artful enough to leave this matter in doubt. The understanding of women answers, in this respect, perfectly to their constitution: so far from being ashamed of their weakness, they glory in it; their tender muscles make no resistance; they affect to be incapable of lifting the smallest burthens, and would blush to be thought robust and strong. To what purpose is all this? Not merely for the sake of appearing delicate, but through an artful precaution: it is thus they provide an excuse beforehand, and a right to be feeble when they think it expedient.

The progress of our knowledge, increased by our vices, hath made the opinion of the moderns on this head very different from that of the ancients; and we hardly ever hear talk of rapes, as they are become so little necessary, and are no longer credited \*: whereas they were very common

\* There may happen, however, to be such a disproportion in the strength and age of the parties, as  
to

mon in the earliest ages of the Greeks and Hebrews, because such notions were agreeable to the simplicity of nature, and are such as experienced libertinism only can eradicate. If we have fewer instances, however, in modern times of such acts of violence, it certainly is not because men are less licentious; but because they have less credulity; such a repulse, as would have intimidated the simple ravisher of former times, would in ours be disregarded with a smile: a resolute silence is now held to be the firmest resistance. There is a law recorded in Deuteronomy, by which a young woman, when debauched, was condemned to suffer with her seducer, in case the crime was committed within the city; but if it happened in the fields or other unfrequented place, the ravisher was punished alone: *for, says the law, the damsel cried, and there was none to save her.* This favourable interpretation, doubtless, taught the young women to take care how they were surprised in places that were frequented.

The effect of this change of opinion on manners is very perceptible. Modern gallantry is one of its consequences. The men, finding that their pleasures depended more on the goodwill of the fair sex than they at first imagined, cultivated the art of captivating them by complaisance.

to admit of an actual rape; but as I am here treating of the relative state of the sexes in the common course of nature, I do not suppose any such disproportion.

Thus we see how physics insensibly lead us to morals, and in what manner the grosser union of the sexes gave rise, by degrees, to the more refined rules and softer maxims of love. The great influence of the women, therefore, is not owing to the voluntary submission of the men, but to the will of nature: they were possessed of it before they appeared to be so; that very Hercules who violated the fifty daughters of Thestius, was nevertheless compelled to wield the distaff by Omphale; and Sampson himself, strong as he was, was no match for Dalilah. This power of the fair sex cannot be taken from them, even when they abuse it; if ever they could lose their influence, they would undoubtedly have lost it long ago.

There is no parity between man and woman as to the consequences of their sex. The male is such only at certain momentary intervals; the female feels the consequences of her sex all her life, at least during youth; and in order to answer the purposes of it, requires first a suitable constitution. She requires next careful management in her pregnancy, repose in child-bed, ease and a sedentary life during the time of suckling her children, and, to bring them up, such patience, good-humour and affection as nothing can disgust: she serves as the means of their connection with their father; it is she who makes him love them, and gives him the confidence to call them his own. What tenderness and solicitude ought she not to be possessed of, in order to maintain the peace and unity of a whole family!

Add



Add to this that her good qualities should not be the effects of virtue, but of taste and inclination, without which the human species would soon be extinct.

The relative duties of the two sexes do not require an equally rigorous observance in both. When women complain, however, of this partiality as unjust, they are in the wrong: this inequality is not of human institution, at least it is not the effect of prejudice, but of reason. It certainly belongs to that party which nature hath more immediately entrusted with the care of children, to be answerable for that charge to the other. Neither of them, indeed, is permitted to violate their mutual engagements; every faithless husband, who deprives his wife of the only compensation for the severer duties of her sex, being guilty of cruelty and injustice. A faithless woman, however, does still more; she dissolves the union of her family, and breaks through all the ties of nature: in giving to a man children which are not of his begetting, she betrays both, and adds perfidy to infidelity. Such an action is naturally productive of the worst of crimes and disorders. If there be a situation in life truly horrid, it is that of an unhappy father, who, placing no confidence in his wife, cannot indulge himself in the most delightful sentiments of the heart; who doubts while he is embracing his child, whether it be not the offspring of another, the pledge of his dishonour, and the usurper of the rights of his real children. What a scene doth a family in such a case present to us! Nothing but a community of secret enemies,



whom a guilty woman arms one against the other, by compelling them to pretences of reciprocal affection.

It is not only of consequence, therefore, that a woman should be faithful to her husband, but also that he should think her so. It is requisite for her to be modest, circumspect and reserved; and that she should bear in the sight of others, as well as in her own conscience, the testimony of her virtue. If it be necessary for a father to love his children, it is first necessary for him to esteem their mother. Such are the reasons which place even the preservation of appearances, among the number of female duties, and render their honour and reputation no less indispensable than chastity. From these principles is derived a new motive of obligation and convenience, which prescribes peculiarly to women the most scrupulous circumspection in their manners, conduct and behaviour. To maintain indiscriminately that the two sexes are equal, and that their reciprocal duties and obligations are the same, is to indulge ourselves in idle declamations unworthy of a serious answer.

It is certainly a very superficial manner of reasoning, that of bringing exceptions as proofs to invalidate general laws so well founded. Women, you say, do not always bear children. That is true; their sex is, nevertheless, destined by nature to that end. What! because there are an hundred great cities in the world, where the women; leading a licentious life, have few children, do you pretend that women are naturally

rally barren? What would become of all your populous towns, if the distant countries, where the women live in greater chastity and simplicity, did not compensate for the sterility of your town-ladies? A woman who hath borne but four or five children, would, in many provinces, be far from being esteemed a fruitful breeder\*. In a word, it is to no purpose, that some particular women bear but few children; women in general are not the less formed by nature to become mothers; and it is agreeable to general laws, that nature and manners operate to that end.

But were the intervals between the pregnancy of women so long as is supposed, is it possible for them to change so suddenly their manner of living, without hazard of life or health? Can a woman be one day a nurse, and the next a soldier? Can she vary her temperament and inclination as the Cameleon doth its colours? Is it practicable to pass, at once, from the secure enclosure of a cloister, and the business of domestic concerns, to brave the inclemencies of the weather, the labours, the fatigues and the horrors of war? Can a woman be one day ti-

\* Were it not so, the species must necessarily perish; its preservation requiring that every woman, taking one with another, should produce nearly four children: for of all the children that are born, almost the half die before the mothers can have any more: two therefore must remain to represent the father and mother. The propagation of the species in great cities, is far from being in this proportion.

mid †, the next courageous; this hour delicate, and the next robust? If we see the young men of Paris hardly able to support the profession of arms, how can it be imagined that women, whose faces were never exposed to the sun, and who hardly know how to walk, should support it, after having spent fifty years in softness and indolence? Can they take up this severe laborious employment at an age when the men usually lay it down? There are some countries, I must own, where the women undergo but little pain in child-birth, and bring up their offspring with very little trouble: in those countries however, the men go about in all seasons half-naked, hardly encounter wild-beasts, carry their canoes as they would a knap-sack, go seven or eight hundred miles to hunt, sleep on the bare ground in the open air, support incredible fatigues, and pass many whole days together without eating. Where the women are hardy and robust, the men are much more so; and when the men grow soft and effeminate, the women become tender and feeble; so that both changing equally, the difference between them remains the same.

Plato, I know, in his Republick, prescribes to women the same exercises as the men. Having deprived his government of particular families, and being ignorant how to form women, he was reduced to the necessity of making them men. This great genius had such powers of

† The timidity of women is another natural instinct given them to prevent the double danger they run during pregnancy.



combination and foresight, that he could make such objections to his own system as no one else would ever have thought of; he has but ill resolved, however, some that have been actually made. I don't speak of that pretended community of women, with which he hath been so often reproached; a proof that those who reproached him had never read his performance: what I mean is, the promiscuous employment of both sexes in the same kinds of business and amusements; which could not fail of producing the most intolerable abuses. I speak of that subversion of the order of things, when the most delightful of all natural sensations are sacrificed to artificial sentiments, which cannot exist without the former; as if the bonds of society could be formed independent of nature; as if the affection we bear to our parents was not the source of our allegiance to the state; as if it was not on account of our little country, our own family, that we attach ourselves to the greater; and as if the good son, the good husband, and the good father, did not constitute the good citizen.

It being once demonstrated that man and woman are not, nor ought to be, constituted alike in temperament and character, it follows of course that they should not be educated in the same manner. In pursuing the directions of nature, they ought indeed to act in concert, but they should not be engaged in the same employments: the end of their pursuits should be the same, but the means they should take to accomplish them, and of consequence their tastes and inclinations, should be different. Having endeavoured to lay  
down

down the principles of a natural education for a man, let us trace, in the same manner, the methods to form a woman answerable to him.

Are you desirous of being always directed aright? Observe constantly the indications of nature. Whatever is characteristic of the sex, should be regarded as a circumstance peculiarly established. You are always complaining that women have certain defects and failings; your vanity deceives you: such, indeed, would be defects and failings in you, but they are essential qualities in them, and women would be much worse without them. You may prevent these pretended defects from growing worse; but you ought to take great care not entirely to remove them.

The women, again, on their part, are constantly crying out, that we educate them to be vain and coquettish; that we constantly entertain them with puerilities, in order to maintain our authority over them; and attribute to us the failings for which we reproach them. What a ridiculous accusation! How long is it that the men have troubled themselves about the education of the women? What hinders mothers from bringing up their daughters just as they please? There are, to be sure, no colleges and academies for girls: a sad misfortune truly! Would to God there were none also for boys; they would be more sensibly and virtuously educated than they are. Who, ye mothers, compels your daughters to throw away their time in trifles? to spend half their lives, after your example, at the toilette? Who hinders you from  
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instructing, or causing them to be instructed in the manner you chuse? Is it our fault that they charm us when they are pretty, that we are seduced by their affected airs, that the arts they learn of you attract and flatter us, that we love to see them becomingly dressed, and that we permit them to prepare at leisure those arms with which they subdue us to their pleasure? Educate them, if you think proper, like the men; we shall readily consent to it. The more they resemble our sex, the less power will they have over us; and when they once become like ourselves, we shall then be truly their masters.

The qualities common to both sexes are not equally allotted to each; though taken all together they are equal in both: the woman is more perfect as a woman, and less as a man. In every case where she makes use of her own privileges, she has the advantage over us; but where she would usurp ours, she becomes inferior. The only reply to be made to this general truth, is by bringing exceptions to it; the method of argumentation constantly used by the superficial partizans of the fair sex.

To cultivate in women, therefore, the qualifications of the men, and neglect those which are peculiar to the sex, would be acting to their prejudice: they see this very well, and are too artful to become the dupes of such conduct: they endeavour, indeed, to usurp our advantages, but they take care not to give up their own. By these means, however, it happens that, not being capable of both, because they are incompatible,



tible, they fail of attaining the perfection of their own sex, as well as of ours, and lose half their merit. Let not the sensible mother, then, think of educating her daughter as a man, in contradiction to nature; but as a virtuous woman; and she may be assured it will be much better both for her child and herself.

It does not hence follow, however, that she ought to be educated in perfect ignorance, and confined merely to domestic concerns. Would a man make a servant of his companion, and deprive himself of the greatest pleasure of society? To make her the more submissive, would he prevent her from acquiring the least judgment or knowledge? would he reduce her to a mere automaton? Surely not! Nature hath dictated otherwise, in giving the sex such refined and agreeable talents: on the contrary, she hath formed them for thought, for judgment, for love, and knowledge. They should bestow as much care on their understandings, therefore, as on their persons, and add the charms of the one to the other, in order to supply their own want of strength, and to direct ours. They should doubtless learn many things, but only those which it is proper for them to know.

Whether I consider the peculiar destination of the sex, observe their inclinations, or remark their duties, all things equally concur to point out the peculiar method of education best adapted to them. Woman and man were made for each other; but their mutual dependance is not the same. The men depend on the women only on  
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account of their desires ; the women on the men both on account of their desires and their necessities : we could subsist better without them than they without us. Their very subsistence and rank in life depend on us, and the estimation in which we hold them, their charms and their merit. By the law of nature itself, both women and children lie at the mercy of the men : it is not enough they should be really estimable, it is requisite they should be actually esteemed ; it is not enough they should be beautiful ; it is requisite their charms should please ; it is not enough they should be sensible and prudent, it is necessary they should be acknowledged as such : their glory lies not only in their conduct, but in their reputation ; and it is impossible for any, who consents to be accounted infamous, to be ever virtuous. A man, secure in his own good conduct, depends only on himself, and may brave the public opinion ; but a woman, in behaving well, performs but half her duty ; as what is thought of her, is as important to her, as what she really is. It follows hence, that the system of a woman's education should, in this respect, be directly contrary to that of ours. Opinion is the grave of virtue among the men ; but its throne among the women.

On the good constitution of mothers depends originally that of their children ; on the care of the women depends our earliest education ; on the women also depend our manners, our passions, our tastes, our pleasures, and even our happiness itself. For this reason, the education of the women should be always relative to the men.

men. To please, to be useful to us, to make us love and esteem them, to educate us when young, and take care of us when grown up, to advise, to console us, to render our lives easy and agreeable; these are the duties of women at all times, and what they should be taught in their infancy. So long as we fail to recur to this principle, we run wide of the mark, and all the precepts which are given them contribute neither to their happiness nor our own.

But although every woman is, and ought to be, desirous of rendering herself pleasing to the men, there is a wide difference between the desire of being agreeable to a man of merit, a man truly amiable in himself, and the desire of captivating those affected pretty fellows, who are a disgrace to their own sex, as well as to that which they imitate. Neither nature nor reason induce a woman to admire those qualities in a man which resemble her own, nor is her copying their manners by any means the way to captivate their affections.

Whenever she throws aside, therefore, the reserved and modest behaviour of the female, to assume the pert airs of a masculine fop, she renounces, instead of pursuing, the vocation of her sex, and gives up those rights she means to usurp: she may think, indeed, she could not otherwise be pleasing to the men; but she is greatly mistaken. Fools only admire fools; and the desire of captivating such characters, is a sufficient indication of the taste of such as attempt it. Were there no frivolous and effeminate men,  
such



such women would make them; and the follies of the former would be more owing to the latter than are now those of the women to the men. The woman who loves real men, and is desirous of pleasing them, will take her measures accordingly. Woman is by her situation a coquette, but her coquetry changes its form and object according to her views: let us regulate these views, therefore, by those of nature, and women will be properly educated.

Girls are from their earliest infancy fond of dress. Not content with being pretty, they are desirous of being thought so; we see, by all their little airs, that this thought engages their attention; and they are hardly capable of understanding what is said to them, before they are to be governed by talking to them of what people will think of their behaviour. The same motive, however indiscreetly made use of with boys, has not the same effect: provided they are left to pursue their amusements at pleasure, they care very little what people think of them. Time and pains are necessary to subject boys to this motive.

Whencesoever girls derive this first lesson, it is a very good one. As the body is born, in a manner, before the soul, our first concern should be to cultivate the former; this order is common to both sexes, but the object of that cultivation is different. In the one sex, it is the development of corporeal powers; in the other, that of personal charms: not that either the quality of strength or beauty ought to be confined exclusively

sively to one sex; but only that the order of the cultivation of both is in that respect reversed. Women certainly require as much strength as to enable them to move and act gracefully, and men as much address as to qualify them to act with ease.

From the extreme effeminacy of the women arises that of the men. Women ought not to be robust like them, but for them, in order that the men born of them should be robust also. In this respect, convents, where the boarders are coarsely dieted, but take much exercise in the gardens and open air, are preferable to home, where daughters are usually more nicely fed and tenderly treated: here they are always either flattered or rebuked, and sitting under the eye of their mother in a close apartment, hardly ever venture to rise up, walk about, talk or breathe; they are not a moment at liberty, to play, run, romp about and make a noise, agreeable to the natural petulance of their age. They are always treated at home with excessive indulgence, or ill-judged severity; never according to the dictates of reason. Thus it is we spoil the persons and the hearts of youth.

Among the Spartans, the girls used themselves to military exercises, as well as the boys, not indeed to go to fight, but in order to be capable of bearing children able to undergo the fatigues of war. Not that I approve of their practice in this particular; it is not necessary for the women to carry a musket and learn the Prussian exercise, in order to be capable of bearing robust

robust children; what I would infer from this instance is, that the Greeks well understood the business of education. The young females appeared often in public, not mixing promiscuously among the boys, but in select companies of their own sex. There was hardly a single festival, sacrifice, or public ceremony, at which the daughters of the principal citizens did not make their appearance, crowned with chaplets of flowers, singing hymns, dancing with their baskets of oblations in their hands; and presenting to the depraved senses of the Greeks, a spectacle delightful in itself, and proper to counteract the bad effects of their indecent gymnastics. But whatever impressions this custom might make on the hearts of the men, it was an excellent one, as well to form the constitution of the fair sex by agreeable, moderate, and salutary exercise, as to refine their taste, by cherishing in them a continual desire to please, without exposing them to a corruption of manners.

No sooner, however, were their females married, than they were secluded from public view, and shut up in their houses; their future concern relating entirely to the management of their families. Such is the manner of life which both nature and reason prescribe; and hence it was, that the Spartan mothers gave birth to the most healthy, robust, and well-made men in the world. Notwithstanding the dissolute character of some of the Grecian islands also, it is certain that the women of no people on earth, not excepting even the Romans,



mans, were at once more prudent and amiable than those of ancient Greece.

It is well known, that a loose and easy dress contributed much to give both sexes those fine proportions of body, that are observable in their statues, and which serve as models to our present artists; nature being too much disfigured among us to afford them any such. The Greeks knew nothing of those Gothic shackles, that multiplicity of ligatures and bandages, with which our bodies are compressed. Their women were ignorant of the use of whalebone stays, by which ours distort their shape, instead of displaying it. I cannot but conceive, that this practice, carried to so great an excess as it is in England, must in time degenerate the species; and I will maintain it to be an instance of wretched taste. Can it be a pleasing sight to behold a woman, cut in two in the middle, as it were, like a wasp? On the contrary, it is as shocking to the eye, as it is painful to the imagination. A fine shape, like the limbs, hath its due size and proportion, a diminution of which is certainly a defect. Such a deformity also would be striking in a naked figure; wherefore, then, should it be esteemed a beauty in one that is dressed?

I dare not be too explicit as to those reasons the women have for persisting to gird themselves up in this manner: a falling breast, a rising belly, &c. are, I confess, disagreeable enough in a young woman of twenty; but these are no longer shocking when a woman is turned of thirty; and, indeed, such defects at any age are less displeasing

ing than the ridiculous affectation of a little miss of forty.

Every thing that confines, and lays nature under a restraint, is an instance of bad taste: this is as true in regard to the ornaments of the body as to the embellishments of the mind. Life, health, reason, and convenience ought to be taken first into consideration: gracefulness cannot subsist without ease; delicacy is not debility, nor must a woman be sick in order to please. Infirmary and sickness may excite our pity: but desire and pleasure require the bloom and vigour of health.

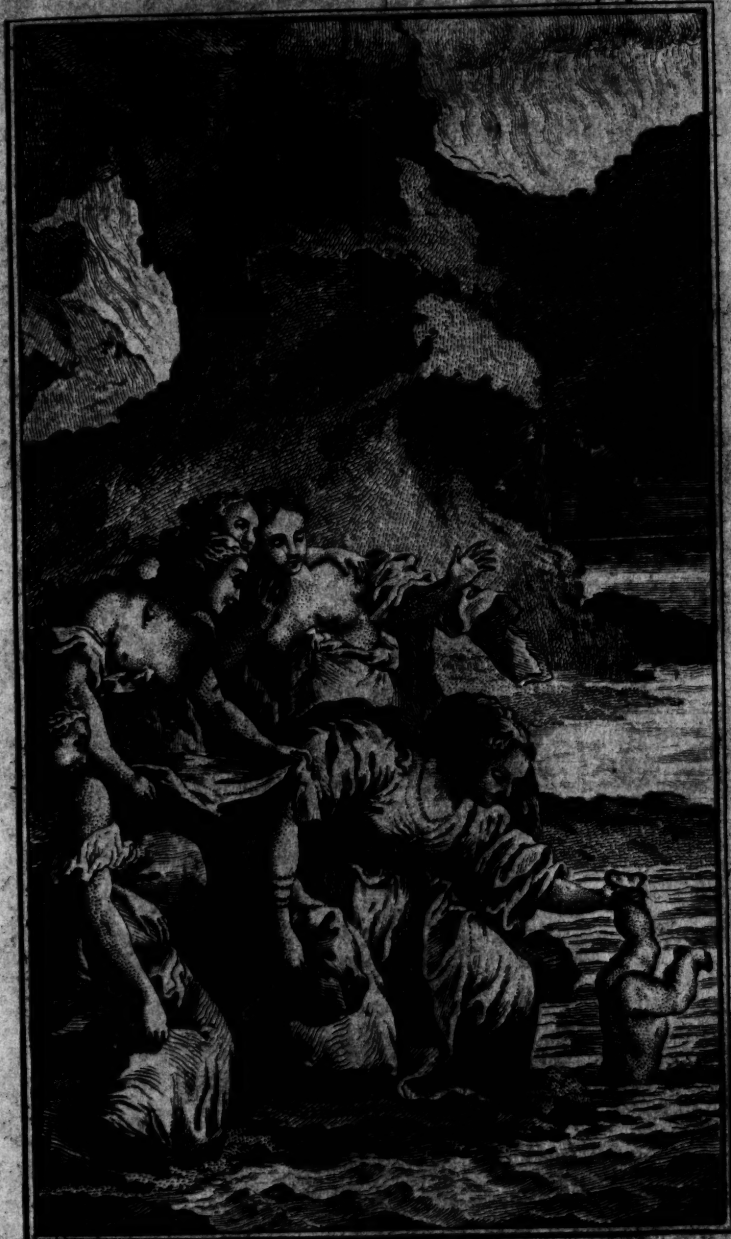
Children of both sexes have a great many amusements in common; and so they ought; have they not also many such when they are grown up? Each sex hath also its peculiar taste to distinguish in this particular. Boys love sports of noise and activity; to beat the drum, to whip the top, and to drag about their little carts: girls, on the other hand, are fonder of things of shew and ornament; such as mirrors, trinkets, and dolls: the doll is the peculiar amusement of the females; from whence we see their taste plainly adapted to their destination. The physical part of the art of pleasing lies in dress; and this is all which children are capacitated to cultivate of that art.

You shall see a little girl spend whole days about her waxen baby; be perpetually changing its clothes, dress and undress it an hundred times, and be for ever studying new combinations of

ornament; well or ill-sorted, it is no matter: her fingers want dexterity, and her taste is not yet formed; but her inclinations are sufficiently evident. While thus occupied, her time slips insensibly away; she forgets even her meals, and has more appetite to dress than to food. You will say, perhaps, that she dresses up her baby, and not herself. Doubtless, it is her baby she sees, and not herself: she can do nothing as yet about her own person, all her concerns center in her doll, and in the management of this it is that she displays all her coquetry. This, however, will not be always the case; the time approaches when she will take the same pleasure in ornamenting herself.

Here then we see a primary propensity firmly established, which you need only to pursue and regulate. The little creature will doubtless be very desirous to know how to dress up her doll, to make its sleeve-knots, its flounces, its head-dress, &c. she is obliged to have so much recourse to the people about her, for their assistance in these articles, that it would be much more agreeable to her to owe them all to her own industry. Hence we have a good reason for the first lessons that are usually taught these young females: in which we do not appear to be setting them a task, but obliging them, by instructing them in what is immediately useful to themselves. And, in fact, almost all of them learn with reluctance to read and write; but very readily apply themselves to the use of their needles. They imagine themselves already grown up, and think with pleasure





Cochin

*Ibetis*



pleasure that such qualifications will enable them to decorate themselves.

The first path being laid open, it is very easy to pursue it: sewing, embroidery, and lace-making follow of course: tapestry, indeed, is not so much their taste. Household furniture is too far removed from their present thoughts; it does not immediately relate to their persons, but is rendered interesting by other considerations. The working of tapestry is an amusement for grown women; girls never take much pleasure in it.

Their voluntary progress in these employments may be easily extended to the art of drawing and design, which is by no means indifferent to such as would dress themselves with taste and elegance. I would not have girls, however, apply themselves to draw landscapes, and still less to history-pieces and figures. Foliage, fruits, flowers, drapery, and whatever may tend to enable them to give an elegance to dress, or to design themselves a pattern for embroidery, when they meet with none to their taste, are sufficient. If, in general, it behoves men to confine their studies to useful knowledge, this is still more necessary for the women; because the lives of the latter, tho' less laborious, yet requiring greater assiduity, will not permit them to cultivate any talent, to the neglect of their duty.

Whatever may be sometimes said in raillery, good sense is equally the property of both sexes. Girls in general are more docile than boys, and, indeed, we ought to use more authority over them,



them, as I observe hereafter; but it does not thence follow, that we should require them to do any thing, of which they do not see the utility: it is the art of a mother to shew them the usefulness of whatever they are set to do; and this is by so much the more easy, as the understanding ripens much sooner in girls than boys. This rule frees their sex, as well as ours, not only from those indolent and useless studies, which answer no good purpose, nor even render those who cultivate them the more agreeable to others; but also all those whose utility is not adapted to their present age, nor perceptible in a future one. If I am against compelling boys to learn to read, it is with still greater reason that I oppose using any such compulsion with girls, at least till they are well instructed in the utility of reading: the manner, however, in which this utility is usually inculcated, is much better adapted to our own notions of things than to theirs. And, after all, where is the necessity for a girl's learning to read and write so early? does she so soon take on herself the management of a family? I am afraid there are but few who do not make rather a bad use than a good one of this fatal science; and I am certain they have all so much curiosity as to learn it without compulsion, whenever they have leisure and opportunity. Perhaps they ought to learn arithmetic, in preference to every thing else; for nothing can appear more useful at any time of life, nor requires longer practice, than the keeping accounts. If a little girl should have no means of obtaining cherries or sugar-plumbs, but by resolving a question in arithmetic,

metic, I will answer for it she would soon learn to calculate for them.

I once knew a young person who learned to write before she learned to read, and began to write with her needle before she could use a pen. At first, indeed, she took it into her head to make no other letter than the O. This letter she was constantly making of all sizes, and always the wrong way. Unluckily, one day, as she was intent on this employment, she happened to see herself in the looking-glass; when, taking a dislike to the constrained attitude in which she sat while writing, she threw away her pen, like another Pallas, and determined against making the O any more. Her brother was also equally averse to writing: it was the confinement, however, and not the constrained attitude, that most disgusted him. A method was soon taken with the sister to bring her back to her writing: being very nice, and not a little vain, she did not chuse that her sisters should wear any of her linen; for this reason they used to be marked, a circumstance which was now wilfully neglected: it became necessary for her, therefore, to mark them herself; which she speedily effected; and by that method, it will be readily conceived, soon learned to write.

Let there be propriety in all the injunctions you lay upon young girls, but take care always to impose on them something to learn or to do. Indolence and indocility are two of the most dangerous ill qualities they are subject to, and what they are the most seldom cured of, when

they have once contracted them. Girls ought to be active and diligent; nor is that all; they should also be early subjected to restraint. This misfortune, if it really be one, is inseparable from their sex; nor do they ever throw it off but to suffer more cruel evils. They must be subject, all their lives, to the most constant and severe restraint, which is that of decorum: it is, therefore, necessary to accustom them early to such confinement, that it may not afterwards cost them too dear; and to the suppression of their caprices, that they may the more readily submit to the will of others. If, indeed, they are fond of being always at work, they should be sometimes compelled to lay it aside. Dissipation, levity and inconstancy are faults that readily spring up from their first propensities, when corrupted or perverted by too much indulgence. To prevent this abuse, we should learn them, above all things, to lay a due restraint on themselves. The life of a modest woman is reduced by our absurd institutions, to a perpetual conflict with herself: not but it is just that this sex should partake of the sufferings which arise from those evils it hath caused us.

You should ever prevent your daughters from being fatigued and disgusted with their employments, as well as from being too much delighted with their amusements; which is constantly the case in the ordinary methods of education; wherein, as Fenelon observes, every thing that is disagreeable is placed on one side, and every thing agreeable on the other. The first of these two inconveniences cannot happen, if the preceding  
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rules are observed, unless the persons who are about them are disagreeable. A child who loves her mother or her nurse, will sit at work whole days by their side without reluctance : the mere pleasure of prattling with them sufficiently indemnifies her for the confinement. But if she dislike her governess, she will be disgusted with every thing that is required to be done in her presence. It is very rare that girls, who do not take more delight in being with their mother than with any other person in the world, turn out well. In order to judge of their real sentiments, however, it is necessary to study them, and not to depend altogether on what they say ; as they begin very young to disguise their thoughts, and become early mistresses of flattery and dissimulation. They ought not, nevertheless, to be enjoined to love their mother, as an obligation : affection does not follow duty, nor is it in this particular that constraint should be used. The common attachment and regard of a mother, nay mere habit, will make her beloved by her children, if she does nothing to incur their hate. Even the constraint she lays them under, if well directed, will increase their affection, instead of lessening it ; because a state of dependence being natural to the sex, they perceive themselves formed for obedience.

For the same reason that they have, or ought to have, but little liberty, they are apt to indulge themselves excessively in what is allowed them. Addicted in every thing to extremes, they are even more transported at their diversions than boys : this is the second inconvenience of which

I spoke before. These transports ought to be moderated; being the cause of many vices peculiar to the women; such, among others, are the caprice and infatuation by which a woman is in raptures to-day with an object she may regard with coldness and indifference to-morrow. The inconstancy of their inclinations is as fatal to them as their excess; both one and the other also are derived from the same source. Deny them not the indulgence of their innocent mirth, their sports and pastimes; but ever prevent their sating themselves with one, to run to another; permit them not for a moment to perceive themselves entirely freed from restraint. Use them to be interrupted in the midst of their play, and sent to work, without murmuring. Habit alone is sufficient to inure them to this, because it is only confirming the operations of nature.

There results from this habitual restraint a tractableness which the women have occasion for during their whole lives, as they constantly remain either under subjection to the men, or to the opinions of mankind; and are never permitted to set themselves above those opinions. The first and most important qualification in a woman is good nature or sweetness of temper; formed to obey a being so imperfect as man, often full of vices, and always full of faults, she ought to learn betimes even to suffer injustice, and to bear the insults of a husband without complaint; it is not for his sake, but her own, that she should be of a mild disposition. The perverseness and ill-nature of the women only serve to aggravate their own misfortunes, and the misconduct

conduct of their husbands; they might plainly perceive that such are not the arms by which they gain the superiority. Heaven did not bestow on them the powers of insinuation and persuasion to make them perverse and morose; it did not constitute them feeble to make them imperious; it did not give them so soft and agreeable a voice to vent abuse, nor features so delicate and lovely to be disfigured with anger. When they give way to rage, therefore, they forget themselves: for, though they may often have reason to complain, they are always in the wrong to scold. Each sex should preserve its peculiar tone and manner; a meek husband may make a wife impertinent; but mildness of disposition on the woman's side will always bring a man back to reason, at least if he be not absolutely a brute, and will sooner or later triumph over him.

Daughters should be always submissive; their mothers, however, should not be inexorable. To make a young person tractable, she ought not to be made unhappy; to make her modest she ought not to be rendered stupid. On the contrary, I should not be displeased at her being permitted to use some art, not to elude punishment in case of disobedience, but to exempt herself from the necessity of obeying. It is not necessary to make her dependence burthensome, but only to let her feel it. Subtilty is a talent natural to the sex; and, as I am persuaded, all our natural inclinations are right and good in themselves, I am of opinion this should be cultivated as well as the others: it is requisite for us only to prevent its abuse.



I appeal, for the truth of this remark, to every fair and candid observer. I would not have the examination, however, confined to the women themselves; it is possible that our narrow scheme of educating them may have cramped their genius: but let us observe the children of both sexes. If we compare little girls with boys of the same age, the latter will be found extremely dull and stupid in comparison of the former, or I am greatly mistaken. Of this I will take the liberty to give an example, attended with the greatest degree of puerile simplicity.

It is very common to forbid children asking for any thing at table; always thinking it requisite to lay them under some needless injunction; as if what they asked for were not easily granted or refused them\*, without our making a poor child uneasy between desire and expectation. Every body hath heard of the address of the little boy, who, being thus prohibited to ask, and feeling himself neglected, petitioned only for a little salt, by which means he obtained also some meat. It is here certain that he incurred, in some measure, the penalty of disobedience in asking directly for salt, and by so doing indirectly for meat; the neglect of him, however, was so cruel, that, though he had more openly transgressed this absurd law, and said in plain terms,

\* A child will always be importunate when it finds its interest in it: but it will never ask twice for the same thing, if the first denial is always irrevocable.

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I am hungry, I can hardly think any body could have found in their hearts to have punished him.

But the method which I saw a little girl, of six years old, once take to gain her point, on a like occasion, was still more subtle and artful. Her situation was also more nice and critical; for being not only strictly forbidden to ask, either directly or indirectly, her disobedience would have been more unpardonable, as she had been already helped from every dish on the table except one, of which she was extremely fond; and this had been forgotten.

To effect a reparation of this neglect, therefore, without being charged with disobedience, she began to number the dishes on the table, pointing to each, and saying, This I have eat of, and that I have eat of; at the same time making a remarkable pause, and passing over in silence that which she had not tasted; which some body taking notice of, and saying, And this; have you not eaten of this too? Oh! no, replied the little epicure, very modestly, not yet. Compare these instances: the latter shews the finesse and cunning of a girl, the former that of a boy.

Whatever is, is right: nor can any general rule in nature be wrong. The superiority of address peculiar to the female sex, is a very equitable indemnification for their inferiority in point of strength: without this, woman would not be the companion of man; but his slave: it is by her superior art and ingenuity that she preserves her equality, and governs him while she affects to obey. Woman has every thing against her, as

well our faults, as her own timidity and weakness; she has nothing in her favour, but her subtilty and her beauty. Is it not very reasonable, therefore, she should cultivate both? Beauty, indeed, is not very general; it is liable to be destroyed by accident, it loses its power by habit, and its existence by time. Woman's best resource is in her intellectual talents; by which, however, I do not mean those which are usually so much admired in the gay world, and contribute nothing to her happiness; but such as are adapted to her situation, and enable her to profit even by our advantages. It is hardly to be conceived how useful this address in the women is to ourselves; how much it adds to our social pleasures, restrains the petulance of children, corrects the brutality of husbands, and preserves that order in a family, which would without it be entirely destroyed. That artful and wicked women sometimes make a bad use of this address, is very certain; but what will not vice abuse? Let us not destroy the instruments of our happiness, because the wicked sometimes make use of them to our prejudice.

Dress may make a woman fine, but personal charms only make her please. Our cloaths are not ourselves: they often disfigure and are unbecoming, because they are too remarkable: and those which most distinguish the wearer, are often such as are least remarkable in themselves. The usual method of educating girls is, in this respect, quite absurd: they are promised fine cloaths, &c. by way of rewards, and are taught to admire affected modes of dress. Again, they are themselves admired when finely dressed;



ressed, whereas they ought to be given to understand, that so much care to deck them out is bestowed on them only to hide their defects, and that the real triumph of beauty lies in the display of its native charms. A fondness for fashions is thus a proof of bad taste, as the person and features do not change with the mode; what is becoming or unbecoming at one time, must therefore be always so.

Should I see a young lady strutting about and priding herself in her fine cloaths, and seem uneasy about what people would think of her figure thus disguised; should, I say, these ornaments make her too fine; it is a pity; do you think she is handsome enough to wear plainer cloaths? To look well without this stomacher or that aigrette? She herself would very probably be the first to wish them laid aside, that I might judge. I should never pay her so many compliments as when she might happen to be plainly dressed. Were she once taught to regard dress as a supplement only to the charms of her person, and as a tacit confession that they stood in need of such assistance, she would be no longer proud of dress, but humbled by it; so that should any body admire her, when tricked out finer than ordinary, instead of being elated by the compliment, she would be apt to blush for shame.

There are indeed some persons, who require the assistance of dress to render them agreeable: there are none, however, that can require their apparel to be rich and tawdry. Such dresses are  
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owing to the pride of rank, and not to personal vanity; being merely the effect of prejudice. Genuine coquetry is sometimes affectedly elegant, but never affectedly rich: Juno was more superbly attired than Venus. *As you could not make her beautiful, you have made her* fine, said Apelles, one day, to a wretched painter, who had drawn a picture of Helen, with very rich drapery. In fact, I have always observed, that the most pompous dresses have been worn by ordinary women: there cannot be a more absurd piece of vanity than this. Furnish a girl that hath taste enough to despise the fashion, with ribbands, gauze, muslin and flowers; and she will presently dress her head, without diamonds, pompons or lace \*, in a manner infinitely more agreeable than if she had employed all the brilliant trumpery of the toy-shop and milliner.

As what is once becoming, is always so, and it is expedient to appear ever as agreeable as possible, those women who are good judges of dress, make choice of what is becoming, and keep to it: by which means, they are also less busied about their apparel than such as are perpetually changing. A true regard to dress requires not the labours of the toilette; young ladies have seldom that regular apparatus; their lessons and

\* Women, whose complexions are so fair that they have no occasion for lace, give great offence nevertheless to others, if they don't wear it. It is almost always the ugly people who set fashions, which the handsome ones are, notwithstanding, foolish enough to follow.

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work take up too much of their time, and yet they are in general as nicely dressed, the article of rouge excepted, as their mamas, and often in much better taste. We are mistaken concerning the abuse of the toilette, it is owing more to listlessness and disgust than to vanity. A woman of fashion, who spends six hours at her toilette, is not ignorant that she is no better dressed than another, who might spend only half an hour; but the hours thus spent, are so much deducted from the killing length of time, under which we labour; and it is thought more advisable to amuse ourselves with decorating our own persons, than to remain discontented with every thing about us. Without the toilette, how would it be possible to fill up the hours between twelve at noon and nine in the evening? A woman of fashion, in assembling her women about her on this occasion, amuses herself not a little in teizing them; this is something: by this method also she avoids a disagreeable *tête-à-tête* with her husband, whom she sees at no other time; this is still more: then come in the tradesmen, the fine gentlemen, the fine writers, with their verses, songs and pamphlets; these things could never be so commodiously brought together without the toilette. The only real advantage of the toilette, however, is the pretext for a lady's displaying her charms a little more than when she is full dress; but this advantage is not so considerable as is generally imagined.

Scruple not to bestow on women the education proper for their sex; bring them up to love the occupations peculiar to it, to be modest, and to em-



employ themselves in the management of family concerns; the parade of the toilette will then fall into neglect of itself, and the women will only be dressed in a better taste.

The first thing which young persons observe, as they grow up, is that all these foreign aids of dress are still insufficient, if they have no charms in their own persons. Beauty cannot be acquired by dress, and coquetry is an art not so early and speedily attained. While girls are yet young, however, they are in a capacity to study agreeable gesture, a pleasing modulation of voice, an easy carriage and behaviour; as well as to take the advantage of gracefully adapting their looks and attitudes to time, place and occasion. Their application, therefore, should not be solely confined to the arts of industry and the needle, when they come to display other talents, whose utility is already apparent.

I know some persons are so severe that they would not have girls taught singing, dancing, nor any of the agreeable arts. This seems to me, however, very absurd and ridiculous. Pray on whom would they have these talents bestowed? On the boys? Do these accomplishments best become the men or the women? They will answer, perhaps, that they become neither; that profane songs are criminal; that dancing is the invention of the Devil; and that girls ought to have no other amusements than their sampler and their prayers. Strange amusements, truly, for a girl of ten years of age! For my part, I am somewhat afraid that these little saints, in  
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consequence of being thus compelled to spend their childhood in praying to God, will be tempted to spend their youth in very different employment; and that they will endeavour to make up, when they are married, for the time they will conceive they lost before-hand. It is in my opinion necessary to pay a regard to their age as well as their sex: a little miss ought not surely to lead the life of her grand-mother, but on the contrary, to be indulged in her vivacity and childish amusements; she should be permitted to sing, to dance, to play about as much as she pleased, and to enjoy all the innocent pleasures of her age: the time will come but too soon, when she must be more reserved, and put on a more constrained behaviour.

But may we not ask, if even the necessity of this change be real? Is this not also the effect of our prejudices? In subjecting modest women only to the more sad and melancholy duties of life, we banish from the marriage-state every thing that should render it agreeable to the men. Need we be astonished that the sad solemnity, which usually prevails at home, should send them to seek diversions abroad? Or that men should be so little inclined to embrace so disagreeable a state? Christianity, by carrying our duties to extremes, hath rendered them absurd and impracticable; by prohibiting songs, dancings, and other worldly amusements, to women, it makes them heavy, morose, factious and insupportable in their houses. There is no other religion in the world, by which the duties of marriage are rendered so severe, nor is so sacred an engagement any where  
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so much despised as among christians. So much pains is taken to prevent the women from being amiable, that husbands are thereby rendered indifferent. I know very well that the latter are blameable in this; but I know also that it cannot be otherwise, as husbands, though christians, are still men. For my part, I would have a young Englishwoman cultivate her agreeable talents, in order to please her future husband, with as much care and assiduity as a young Circassian cultivates hers, to fit her for the Harem of an eastern Bashaw. It is said that husbands, in general, give themselves little concern about such talents in their wives; I can very easily believe it, as instead of their being employed in pleasing them, they usually serve only as a bait to allure a parcel of impudent young fellows to dishonour them. But can you imagine that an amiable and prudent woman, possessed of such talents, and consecrating them to the amusement of her husband, would not greatly add to the happiness of his life; and prevent him, when leaving his closet with a mind fatigued with study, from going to seek recreation abroad? Are there no instances of happy families so united, that each can furnish something in itself for their common amusement? And are not the confidence and familiarity subsisting between them, the innocence and sweetness of the pleasures they experience, infinitely superior to the riotous pleasures of public entertainments?

The agreeable talents are too much confined to method. They are rendered too abstracted by being reduced to maxims and precepts; and  
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hence those things which should constitute the amusement of young people, are made disgusting to them, as the study of an art. I cannot conceive any thing more ridiculous, than to see an old singing or dancing-master, approach a young lively giggling girl, with a frigid and formal air; and assume, in teaching his frivolous science, a more pedantic and magisterial tone, than if he were teaching her the catechism. Is it that the art of singing, for instance, depends on the knowlege of written music? Is it not possible to acquire a just command of voice, to learn to sing with taste, and even to accompany an instrument, without knowing a single note? Is the same manner of singing adapted to all voices? Doth the same method of teaching suit equally every genius? It is impossible to make me believe, that the same attitudes, the same steps, the same motions and gestures, or even the same dances, are equally proper for a little lively sharp-eyed brunette, and a tall beauty with languishing eyes and flaxen hair. When I see a dancing-master give the same lesson, therefore, indiscriminately to both, I say to myself, this man follows the customs of his profession, but he understands nothing of his art.

It is queried whether girls should be educated under preceptors or governants. For my part, I know not which is best; but I could wish they had no occasion for either one or the other; but that they might be permitted to learn of their own accord what they have so great an inclination to know; and that we did not see such a number of laced coated dancers running perpetually

tually about our streets. I can hardly believe that the communication held with this sort of people, is less hurtful to their scholars, than their lessons are useful to them; or that their tone, jargon and manner, give their scholars the first taste for trifles so important to their teachers, whose examples they follow in making them afterwards their only occupation.

As to those arts, whose object it is merely to please, young persons might learn them every where and of every person; of their father, mother, brothers, sisters, friends, governesses, of their looking-glass, and particularly from their own taste. We should never be solicitous to give them lessons of this kind; but let them be the first to require them: we ought never to make a task of what is in itself a recompence, it being in this sort of studies particularly, that the first step to succeed is to be desirous of it. But, if it be absolutely necessary for them to be instructed in form, I shall not determine from which sex it is most proper for them to receive their lessons. I know not whether it be necessary for a dancing-master to take his young scholar by her soft hand, to make her hold up her petticoat, display her fine arms, hold back her head, and raise her heaving breast; but I know that I would not, for all the world be that master.

Industry and talents form the taste; by means of taste also it is that the mind insensibly acquires ideas of the truly beautiful, and in time, of moral relations, which depend thereon. This is perhaps one of the reasons why the sentiments of  
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modesty and decency take rise earlier in girls than boys: for to imagine that notions so premature are the effect of the lessons of the governess, argues but little acquaintance with the nature of those lessons, and the progress of the human mind. The talent of speaking holds the first rank in the art of pleasing; it is that alone which can give new attractions to those charms which have lost their power over the senses by habit. It is the mind which not only animates the body, but in some sense gives it a new form; it is by the succession of its sentiments and ideas, that it enlivens and diversifies the countenance; it is by the discourse it inspires, that attention is kept on the stretch, and preserves for any long time the same regard for the same object. I conceive, it is, for all these reasons that girls so early acquire an agreeable mode of prattle, that they are emphatic in their discourse, even before they well know what they say, and that men amuse themselves by listening to their talk, even before they can understand them.

The tongues of women are very voluble; they speak earlier, more readily and more agreeably than the men; they are accused also of speaking much more: but so it ought to be, and I should be very ready to convert this reproach into a compliment; their lips and eyes have the same activity, and for the same reason. A man speaks of what he knows, a woman of what pleases her; the one requires knowledge, the other taste; the principal object of a man's discourse should be what is useful, that of a woman's what is agreeable. There ought to be nothing in common



mon between their different conversation but truth.

We ought not, therefore, to restrain the prattle of girls, in the same manner as we should that of boys, with that severe question; *To what purpose are you talking?* but by another, which is not less difficult to answer, *How will your discourse be received?* In infancy, while they are as yet incapable to discern good from evil, they ought to observe it, as a law, never to say any thing disagreeable to those whom they are speaking to: what will render the practice of this rule also the more difficult, is, that it must ever be subordinate to the former, of never speaking falsely or telling an untruth.

There are indeed many other difficulties attending the practice of this rule; but they belong to a more advanced age. At present, the only pains it will cost girls to be sincere, is to avoid at the same time being rude; and as rudeness is what they are naturally averse to, they may be soon taught by education to avoid it. I have observed from my experience in the world, that in general the politeness of the men is more officious, and that of the women more obliging. The men appear more desirous to serve you, and the women to please you. It hence follows, that, notwithstanding it be something characteristic in the women, their politeness is less insincere than ours; in them it is only a diffusion of their natural instinct; but when a man pretends to prefer my interest to his own, whatever demonstrations he may make to varnish over the false-

falsehood, I am very certain it is one. It costs the women, therefore, no trouble to be polite, nor, of consequence, girls to become so. Their first lesson is inculcated by nature; art only seconds her designs, and determines the manner in which they are to be carried into execution. With regard to the politeness of women among each other, it is a different thing. They mix with it such an air of constraint, and are so cold in their civilities, that as the restraint is mutual, they give themselves little trouble to hide it, and appear even sincere in their dissimulation by never striving to conceal it. Not but that young females are sometimes frank and earnest in their friendships. At their age, cheerfulness supplies the place of a good disposition, and, being satisfied with themselves, are satisfied with all the world. It is, however, certain that they salute and caress each other more heartily, and with a better grace, in the presence of the men; taking a pleasure, as it were, in whetting the desires of the latter, by tantalizing them with the shadow of those favours which they know so well how to make them envy.

If boys ought not to be indulged in asking indiscreet questions, much less should girls; whose curiosity, either satisfied or imprudently evaded, is of much greater consequence, on account of their penetration to foresee the mysteries which are concealed from them, and their address in discovering them. But, without permitting them to ask questions, I would have them be continually interrogated themselves; and excited to prattle, in order to accustom them to a fluency  
of

of speech, to make them quick at reply, and to refine their wit and their tongue as much as possible, without danger. Such conversations, being always accompanied with gaiety, but managed with art and discretion, would be an amusement adapted to their years, and might be made the means of inculcating, in the innocent minds of such young persons, the first, and perhaps the most useful lessons of morality they may ever receive; teaching them, under the appearance of pleasure and vanity, what are the qualities for which men truly hold them in esteem, and in what consist the glory and happiness of a modest woman.

It is easy to be conceived, that if male children are not in a capacity to form any true notions of religion, those ideas must be greatly above the conception of the females: it is for this very reason, I would begin to speak to him the earlier on this subject; for if we were to wait till they were in a capacity to discuss methodically such profound questions, we should run a risk of never speaking to them on this subject as long as they lived. Reason in women is a practical reason, capacitating them artfully to discover the means of attaining a known end, but which would never enable them to discover that end itself. The social relations of the sexes are indeed truly admirable: from their union there results a moral person, of which women may be termed the eyes and man the hand, with this dependance on each other, that it is from the man that the woman is to learn what she is to see, and it is of the woman that man is to learn what he ought to do.



do. If woman could recur to the first principles of things as well as man, and man was capacitated to enter into their *minutiae* as well as woman, always independent of each other, they would live in perpetual discord, and their union could not subsist. But in the present harmony which naturally subsists between them, their different faculties tend to one common end; it is difficult to say which of them conduces the most to it; each follows the impulse of the other; each is obedient, and both are masters.

As the conduct of a woman is subservient to the public opinion, her faith in matters of religion should for that very reason be subject to authority. Every daughter ought to be of the same religion as her mother, and every wife to be of the religion of her husband: for, though such religion should be false, that docility which induces the mother and daughter to submit to the order of nature, takes away, in the sight of God, the criminality of their error. As they are not in a capacity to judge for themselves, they ought to abide by the decision of their fathers and husbands as confidently as by that of the church.

Women, being incapable of forming articles of faith for themselves, cannot confine them within the limits of evidence and reason; but permitting themselves to be led astray by a thousand foreign impulses, are always wide of the mark of truth. Always in extremes, they are either libertines or devotees: none of them being capable of uniting wisdom and piety.

As authority ought to regulate the religion of the women, it is not so needful to explain to them the reasons for their belief, as to lay down precisely the tenets they are to believe: for the creed which presents only obscure ideas to the mind, is the source of fanaticism; and that which presents absurdities, leads to infidelity. I know not whether our present catechisms tend most to make people impious or fanatical; but I know they tend necessarily to one or the other.

In order to teach religion to young girls, we ought, in the first place, never to make it an object of sadness or restraint, never to impose it as a task or a duty: of course we should never oblige them to get any thing by heart, not even their prayers. Content yourself with regularly performing your devotions in their presence, without ever requiring them, however, to join with you. Let your prayers be short, after the example of Jesus Christ. Repeat them with proper solemnity and reverence; remembering that when we require the attention of the supreme Being, we certainly ought ourselves to pay the utmost attention to what we say.

It is of less consequence that girls should be early, than that they should be fully and clearly, instructed in the articles of their religion, and particularly that they should be induced to take a delight in them. When you render them burdensome; when you represent God as always incensed at them; when you impose on them, in his name, a number of disagreeable duties, which

which they see you give yourself no trouble to discharge; what can they think but that learning their catechism, and praying to God, are the duties only of little girls, and therefore they long to grow up, in order to be exempted, as you appear to be, from such disagreeable injunctions? Example! It is example, without which nothing is to be done with children.

When you would explain to them the articles of their faith, let it be by direct instruction, and not in the way of question and answer. They ought never to reply otherwise than as they think; and not in terms dictated to them. All the answers in our catechisms are perverted; it is there the scholar who instructs the master: they are even so many falsehoods in the mouths of children, because they thus take on them to explain what they do not understand, and affirm what they are in no capacity to believe. Nay, I should be glad to find those among the most intelligent of mankind, who do not lie abominably in saying their catechism.

The first question that presents itself in our catechism is this; *Who made you, and brought you into the world?* To which the child, though she believes all the while it was her mother, answers without hesitation, *God*. The only thing she finds in all this is, a question she can hardly understand, to which she makes an answer which she does not understand at all.

I could wish that some able person, who is well acquainted with the progress of the under-



standing in children, would write a proper catechism for them. It would be, perhaps, the most useful book that ever was penned, nor would it in my opinion be less to the honour of its author. This is very certain, that such a catechism, well executed, would very little resemble ours.

Such a design, however, would not be properly effected, unless the replies were such as a child might make to the questions proposed, without being verbally taught them. At the same time, it must be understood, that the child should find itself sometimes in a capacity to interrogate in its turn. To make the reader understand perfectly what I mean, it may not be improper to give something of a specimen: I perceive, indeed, the difficulty of it; but shall try, at least, to trace a slight sketch of what I propose on this head.

I conceive, then, to begin with the first question of our catechism, it should commence nearly thus:

*Nurse.*

Do you remember, my dear, when your mamma was a little girl.

*Child.*

No.

*Nurse.*

No! How so? You that have so good a memory!

*Child.*

I was not then come into the world.

*Nurse.*

*Nurse.*

Then you have not lived always in the world.

*Child.*

No.

*Nurse.*

And shall you always live here?

*Child.*

Yes.

*Nurse.*

Are you young or old?

*Child.*

I am young.

*Nurse.*

And your grand-mama, is she old or young?

*Child.*

She is old.

*Nurse.*

Was she ever young?

*Child.*

Yes:

*Nurse.*

And why is she not so still?

*Child.*

Because she is grown old.

D 3

*Nurse.*

*Nurse.*

Shall you grow old like her?

*Child.*

I don't know\*.

*Nurse.*

Where is the robe you wore last year?

*Child.*

I have laid it aside.

*Nurse.*

And why laid it aside?

*Child.*

Because it was too little for me.

*Nurse.*

And why was it too little for you?

*Child.*

Because I am grown bigger.

*Nurse.*

Shall you still grow bigger?

\* Wherever I have made the child answer, *I don't know*, should she give a different answer, we should distrust what she said, and make her carefully explain herself.

*Child.*



*Child.*

Oh! yes.

*Nurse.*

And what do great girls come to?

*Child.*

They come to be women.

*Nurse.*

And what do they become then?

*Child.*

They become mothers.

*Nurse.*

And what do mothers grow?

*Child.*

They grow old.

*Nurse.*

You, then, will grow old:

*Child.*

Yes, when I shall be a mother.

*Nurse.*

And what becomes of people when they are old?

*Child.*

I don't know.

*Nurse.*

Why what is become of your grand-papa?

*Child.*

He is dead \*.

*Nurse.*

And why did he die?

*Child.*

Because he was old.

*Nurse.*

You see then what becomes of people when they are old.

*Child.*

Yes, they die.

*Nurse.*

And you, when you grow old, must ———

*Child, interrupting her.*

Oh, no, nurse; I will not die.

\* The child might make this answer, because she had heard it so said; but it would be necessary to see whether she entertained any clear idea of death; for this idea is not so simple, nor so much within the capacity of children as might be imagined. In the poem of Abel, there is given an example of the method that should be taken to communicate this idea to the minds of children. This charming piece breathes a delightful simplicity, which cannot be too much imitated in our conversations with children.

*Nurse.*

*Nurse.*

No body, child, is willing to die, and yet every body must.

*Child.*

What! must my mama die too?

*Nurse.*

Certainly, as well as every body else. Women grow old as well as men; and old age brings on death.

*Child.*

What must one do to make it a long time before one grows old.

*Nurse.*

Live prudently while one is young.

*Child.*

Then I will be always prudent, nurse.

*Nurse.*

So much the better; but after all, can you expect to live for ever?

*Child.*

When I am grown very, very old —

*Nurse.*

Well, what then?



*Child.*

Why, when one is so very old, you say one must die.

*Nurse.*

You therefore will die some time or other?

*Child.*

Ah! yes.

*Nurse.*

Who were they that lived before you?

*Child.*

My father and mother.

*Nurse.*

And who lived before them?

*Child.*

Their father and mother.

*Nurse.*

Who will live after you?

*Child.*

My children.

*Nurse.*

Who after them?

*Child.*

Their children, &c.

In

In pursuing this method, we trace out, by sensible inductions, a beginning and end of the human race; that is to say, we come by degrees to a father and mother who had neither father nor mother, and to children that will have no children.

It requires a long series of similar questions to prepare a child for understanding the first question in our common catechisms. But to pass on from that to the second answer, which is in a manner a definition of the divine essence; what a transition! When will the intermediate space be filled up! *God is a spirit!* And what is a spirit? Shall I lead an infant into those metaphysical obscurities, from which men have taken so much pains to extricate themselves? It is not for a little girl to resolve such questions, it is even the utmost she can do, to ask them; in which case I should answer her very simply: You ask me what is God? that question is not easy to resolve. God is not to be seen, heard or felt; he is to be known only by his works. To form a judgment of what he is, wait till you know what he hath done.

If our tenets are all equally true, they are not all, for that reason, of equal importance. It is very indifferent to the glory of God, that it should be known to us in every circumstance; but it is of great consequence to every member of society, that every man should know, and discharge, those obligations which are imposed on him by the laws of God respecting his neigh-

bour and himself. These are what we ought constantly to teach each other ; and are those in which fathers and mothers are bound, above all things, to instruct their children. That a virgin should become the mother of her Creator, and give birth to God, or only to a man united to the divine nature; that the substance of the Father and of the Son should be the same, or only similar ; that the Holy Ghost should proceed from one of these two, or both conjointly ; I do not see that the solution of these difficulties, however essential in appearance, are of any greater consequence to mankind, than it is to know what day of the moon we ought to celebrate Easter ; whether we ought to feast or fast, speak Latin or French in church, adorn the walls with images, say or hear mass, marry, or have no woman of one's own. Let every one think of these matters as he pleases, I know not that it is of any consequence to others ; at least, I am sure it is of no consequence to me. But what I am, indeed, interested in, as well as every individual of the human species, is, that every one should know that there exists a supreme Arbiter over the destiny of all mankind, who commands us all to be just, to love each other, to be benevolent, merciful, and to fulfil our engagements with the world, and even with our enemies, as well as with his ; that the apparent happiness of this life is nothing ; that there will be another life after this, in which the supreme Being will reward the good and punish the wicked. These tenets, and others of the like import, are those, which it is incumbent on us  
to



to teach youth, and to espouse on all occasions among our fellow citizens.

Whoever opposes such sentiments as these deserves undoubtedly to be punished, as a disturber of the peace and an enemy to society. Whoever sets these aside, and would subject us to his own opinions, though he should purpose to arrive at the same point by different means, disturbs the peace also, in order to establish it in his own manner: he undertakes, with great presumption, to be the interpreter of the Deity, and exacts, in his name, the homage and respect of mankind; he erects himself, as far as he is able, into a Deity, or assumes the place of God. Such a one ought to be punished for his sacrilege, if not as a persecutor.

Disregard, therefore, all those mysterious tenets, which consist only of words without ideas; all those whimsical doctrines, which usurp the place of morals in those who adopt them, and serve rather to make men vain than virtuous. Confine your children ever within the narrow circle of those doctrines, which relate to morality. Let them be well persuaded that there is nothing necessary for them to know, but that which teaches them to act aright. Make not your daughters theologists nor disputants; teach them nothing about the things of heaven, but what relates to the cultivation of human prudence. Accustom them to think themselves always in the sight of the Deity; to reflect that he is constantly a witness of their actions, their thoughts, their pleasures; use them to do good without ostentation,

ostentation, because it is pleasing to God; to suffer without murmuring, because he will recompence them; and, in short, to be, during every hour of their lives, such as they could wish to be in that hour when they shall all appear before him in judgment. Such is the true religion; such is that only which is not capable of being abused, and admits neither of impiety nor fanaticism. Let others preach up a religion more sublime; for my part, I shall acknowledge none but this.

As for the rest, it is proper to observe, that till girls arrive at the age, when their enlightened reason or growing sentiment gives use to the dictates of conscience, they should be governed in their notions of good and evil entirely by the decisions of those who are about them. Whatever they are commanded to do, should be thought right, and what they are forbidden to do, wrong: they ought at present to know nothing farther than this: hence we see of how much greater importance it is, that we should be careful in the choice of persons to educate girls, than we are of those who take the charge of boys. At length, however, the time will come when even girls will begin to judge for themselves, and when it will be necessary to diversify our plan of education.

I have, indeed, hitherto, perhaps, said too much. How low should we reduce the women, if we gave them no other laws than those of public opinion? Let us not so far disparage that sex, which governs and doth honour to ours, when

we do not debase it. There exists for the whole species, a rule prior to opinion. It is to the fixed and certain direction of that rule we should subject all others; it is the judge of prejudice itself, and it is not that the esteem in which men hold it, agrees therewith, so much as that such esteem ought to give it authority with them.

This rule is that of innate sentiment. I shall not repeat what I have already said on that subject: it is sufficient to observe here, that, if these two rules do not concur in the education of women, it will be always defective. Sentiment, without regard to opinion, will not give them that delicacy of mind, which adds to virtue the approbation of the world; and a regard to opinion, without sentiment, will only make them false and deceitful, placing the appearances of virtue in the room of virtue itself.

It is of consequence to them, therefore, to cultivate a faculty which serves as an umpire between the two guides, preventing the mistakes of conscience, and correcting the errors of prejudice. This faculty is reason: but how many queries offer themselves at that word! Are women capable of solid reasoning? Is it of any use for them to cultivate their reason? Can they do it with any success? Is that cultivation expedient to the functions imposed on them? Is it compatible with that simplicity of manners which becomes the sex?

The various methods of comprehending and resolving these questions, occasion us to give into  
contrary



contrary extremes: some persons confining women to the business of knitting and needle work among their domestics, making them only upper servants of their husbands; while others, not content with confirming them in their own rights, excite them to usurp ours; for to permit them to be inferior to us in those qualities which are more peculiar to their own sex, and to make them our equals in the qualities common to both, what is this but to transfer to women that superiority which nature hath given their husbands?

The motives which leads a man to the knowledge of his various duties is not very complicated; that which directs a woman to the knowledge of her duties is still more simple. That obedience and fidelity which she owes to her husband, that care and tenderness which is due to her children, are such natural and affecting consequences of her situation, that unless she is abandoned to an habitual depravity, she cannot revolt from those internal principles which influence her conduct, nor mistake her duty, while she retains that propensity which nature has implanted in her bosom.

I would not indiscriminately condemn the practice of confining a woman solely to the occupations of her sex, and leaving her in profound ignorance with respect to all other concerns: But in such case it is necessary that the public morals should be very pure and simple, or that her manner of living should be extremely retired. In large cities, and in the midst of licentious men, such a woman would be easily seduced; her

virtue would, on many occasions, be merely accidental ; but this philosophic age requires a virtue which is at all times a proof against temptation. A woman ought to be sensible beforehand, what may be said to her, and in what light it becomes her to consider it.

Besides, being subject to the opinion of men, she should study to merit their esteem : and she ought to be particularly anxious to acquire that of her husband ; she should not only endeavour to make him love her person, but engage him to approve her conduct ; she ought, in the eyes of the world, to justify the choice he has made, and derive honour to her husband, in consequence of the respect which is paid to his wife. But how should she accomplish these ends, if she is a stranger to our institutions, if she is ignorant of our customs and rules of decorum, if she is not acquainted with the sources of human judgment, nor with the passions by which it is determined ? When she becomes sensible that she must depend both on the dictates of her own conscience, and on the opinion of others, it is necessary that she should learn to compare these two rules of action, to reconcile them, and never to prefer the former but when they stand in opposition to each other. From hence she becomes a judge over her judges ; she determines within herself when she ought to submit to them, and when she ought to reject their authority. Before she adopts or rejects their prejudices, she considers their weight ; she learns to recur to their first source, to obviate them, and render them favourable to her principles : she is cautious  
never

never to incur censure, when her duty will allow her to avoid it. These purposes cannot be effected, without enlarging her mind, and cultivating her reason.

By recurring constantly to first principles, I am furnished with a solution for every difficulty; I examine things as they are, I trace their causes, and in the end I find that whatever is, is right. I visit families, where the master and mistress jointly do the honours of the house. Both have had the same education, both equally polite, both endowed with the same taste and spirit, both inspired with the same desire to make their friends welcome, and to send every body away satisfied with their reception. The husband is assiduous, and attentive to every minute circumstance: he goes about to every one, and pays his respects to all. The lady keeps her seat; a little circle gathers around her, and seems to conceal the rest of the company from her observation; nevertheless, nothing escapes her notice; no one departs to whom she has not addressed herself; she has omitted no pains to engage every one; she has said nothing to any individual but what is agreeable, and without breaking into the rules of decorum, the meanest of the company passes no more unnoticed than the highest. Dinner is brought up, and the company take their seats; the master, who knows his guests, will place them according to their ranks; the wife, though a stranger to them, will not mistake their quality. She will discover from their very looks, and their comportment, what



is suitable to their station; and every one will be seated in the place he would himself chuse. I will not say that no one is overlooked at table. Perhaps the master of the house, in making his round, may have remembered every one. But his wife guesses what you look at with pleasure, and presents it to you; even whilst she is speaking to the person who sits next to her, her eye is directed to the bottom of the table; she discerns those who do not eat because they have no appetite, and those who are afraid to help themselves, or to desire others to help them, because they are either awkward or bashful. When the cloth is taken away, every one imagines that all her attention has been paid to him; no one supposes that she has had time to eat a single morsel herself: whereas, in truth, she has eaten heartier than any one in the company.

When the guests are departed, and the discourse turns on the occurrences which have passed, the husband relates what has been said to him, and what they have said and done with whom he has conversed. If the wife is not always most exact in these particulars, yet on her side she has observed what was whispered at the other end of the saloon; she knows what such a one thought, and conjectures the meaning of such a discourse, or such a gesture; scarce any expressive emotion has been discovered, which she does not interpret, and generally with an exact conformity to truth.

The same turn of mind which makes a woman of fashion excel in the art of entertaining company, makes a coquette expert in the art of

of amusing a number of admirers. It even requires a more exquisite discernment to excel in coquetry, than in politeness; for if a well-bred woman behaves politely to every one, she has done all that is required of her; but a coquette would soon lose her dominion by such an awkward uniformity. By endeavouring to oblige all her lovers, she would offend them all. In company, an obliging behaviour to all never fails to please every one; as no one nicely scrutinizes to whom the preference has been given: but in love, a favour which is not exclusive, is considered in the same light as a real injury. A man of sensibility, had rather a hundred times be the only person ill-treated, than to be caressed with the crowd; for the most mortifying circumstance is not to be distinguished. A woman, therefore, who would retain a number of lovers, should have the art to persuade every individual that she gives him the preference; and to persuade him into this opinion in the presence of all the rest, to whom she likewise insinuates the same persuasion in his presence.

Would you behold a man utterly embarrassed? place him between two women, with each of whom he has a secret connection, and then observe what a ridiculous appearance he will make. Place a woman under the same circumstances between two men (and the instance certainly is not more uncommon) you will be astonished with what address she will delude each, and make them, in their turn, laugh at one another. But if this woman expressed the same confidence in each, and treated both with the same familiarity, how could they for a moment be duped by her artifice?

artifice? By behaving equally to both, would she not discover that both had equal pretensions to her? But how much more artfully does she conduct herself! Far from using them alike, she affects to make a distinction between them; she manages so skilfully, that he whom she flatters thinks it proceeds from affection; and that he whom she slights imagines that he is disregarded out of affectation. Thus each content with his lot, imagines her constantly attentive to him, while, in fact, she is wholly taken up with herself.

The desire of pleasing every one suggests these expedients to coquettes; whose caprices would disgust, if they were not skilfully managed; and it is by this artful conduct that they rivet the chains of their admiring slaves.

Ufa ogn'arte la donna, onde sia colto  
Nella sua rete alcun novello amante;  
Ne con tutti, ne sempre un stesso volto  
Serba, ma cangia a tempo atto e sembiante.

How is this art acquired, but by nice and constant observation, which every moment discovers to them what passes in mens bosoms, and enables them to apply to every secret feeling, sufficient power to suspend or accelerate the emotion? Is this art to be learned? No: it is born with women; they are all mistresses of it, and the men never possess it to so high a degree. This is one of the distinguishing characteristics of the sex. A presence of mind, penetration, and acuteness of observation, constitute the science in which



which women excel; and the address with which they make their advantage of these excellencies, is their peculiar talent.

This is the real case, and we have seen why it should be so. - Is it said that women are deceitful? Their proper talent is address, not deceit. If you attend to the natural propensities of their sex, you will find that, even while they utter untruths, they are not deceitful. Why do you consult their lips, when it is not through them that nature speaks. Examine their eyes, their complexion, their swelling bosoms, their timid air, their faint resistance: this is the language with which nature furnishes them. With their lips, they always say, No, as they ought; but they do not always pronounce that negative with the same accent; and the accent never deceives you. Have not women the same desires with men, without having the same right to express them? Their lot would be very hard, if they could not intimate their lawful desires by a kind of language full as significant as that which they dare not utter? Must their modesty render them unhappy? Is it not necessary that they should have the art of discovering their inclinations, without expressing them? What skill is requisite to engage a man to ravish the favour, which they are ardent to grant? Of what consequence is it to them, to affect the hearts of men, without seeming to bestow a thought upon them? How beautifully expressive was the incident of Galathea's apple, and her affected flight? What could she say more? Should she have  
desired

desired the shepherd to follow her among the willows, and have declared that she only ran away, with a view to be pursued? Had she said so, she had deceived herself; for in that case, she would not have engaged him to follow her. The more reserved a woman is, the more address she should be mistress of, even with her husband. Yes, I will maintain, that by preserving coquetry within due bounds, it becomes both modest and sincere.

Virtue is simple and uniform, one of my opponents has well observed; it cannot be decomposed to admit one part and reject another. When we love, we love in all its purity; and when we can avoid it, we do not suffer our hearts, and never our lips, to avow sentiments which we ought not to entertain. Moral truth is not what is, but what is proper; that which is evil, ought not to be, and should not be avowed, especially when the confession gives it an effect which it would not otherwise have had. If I were tempted to turn robber, and by confessing my propensity, I attempted to persuade another to be my accomplice, by declaring to him the temptation I am under, do not I in fact yield to it? Wherefore do you insist that modesty renders women deceitful? Are those who possess that virtue least, more friends to truth than the rest? Far from it; they are a thousand times more false. They do not arrive to that degree of depravity, but in consequence of vices which are common to them all, and which only triumph under

under the mask of intrigue and falshood \*. On the contrary, they who are not yet lost to shame, who are not vain of their foibles, who know how to conceal their desires, even from those who inspire them, they from whom confessions of this delicate nature are extorted with the greatest difficulty, are always the best friends to truth, sincerity, and integrity in all their connections, and are those on whose fidelity we may in general most surely rely.

I know but one instance in contradiction to these observations, which is madame de l'Enclos. And madame de l'Enclos has always been considered as a prodigy. Though she despised the virtues of her own sex, it is said that she preserved all the good qualities of ours; they boast of her sincerity, her integrity, the constancy of her attachments, and her fidelity in point of

\* I know that those women who have publicly avowed their conduct on a certain delicate occasion, pretend to value themselves for their frankness, and protest that they are endowed with every estimable quality, that one excepted; but I know also, that they have never been able to persuade any but ideots into this opinion. When they have broken loose from the greatest restraint on their sex, what farther remains to check them; and what virtue will they retain, when they have forfeited that, which is their peculiar characteristic? When once they have given scope to their passions, they have no longer any interest in resisting them, *Nec fœmina amissa puicitia alia abnuerit*. No one was ever better acquainted with the human heart in both sexes, than the author of this sentiment.

friendship.



friendship. In short, to crown her reputation, they say that she became a perfect man: Be it so. But with all her vast reputation, I would no more choose such a man for my friend, than for my mistress.

All this is not so foreign from the purpose as it appears to be. I see to what end the maxims of this modern philosophy tend, while it turns into derision the modesty and pretended deceit of the sex; and I perceive the infallible consequence of this philosophy, which would deprive the women of our age of that little share of virtue which they have left.

From these considerations, I believe, we may in general be able to determine what kind of culture is most suitable to female minds, and upon what objects we ought to turn their reflections during their infancy.

I have already observed, that the duties of their sex are more easily known than practised. The first thing they should learn, is to be in love with their duty from a principle of interest; which is the only means to render it easy. Every station and every age has its peculiar duties. We are easily acquainted with them, provided we do but love them. Respect your condition as a woman, and whatever station providence thinks proper to allot you, you will always be a woman of virtue. The essential point is to be what nature formed us, we are always too propense to be what the world would wish us.

Researches into abstract and speculative truths, the principles and axioms of sciences, in short, every thing which tends to generalize our ideas, is not the proper province of women; their studies should be relative to points of practice; it belongs to them to apply those principles which men have discovered; and it is their part to make observations, which direct men to the establishment of general principles. All the ideas of women, which have not an immediate tendency to points of duty, should be directed to the study of men, and to the attainment of those agreeable accomplishments which have taste for their object; for as to works of genius, they are beyond their capacity: neither have they sufficient precision or power of attention to succeed in sciences which require accuracy: and as to physical knowledge, it belongs to those only who are most active, most inquisitive; who comprehend the greatest variety of objects; in short, it belongs to those who have the strongest powers, and who exercise them most, to judge of the relations between sensible beings and the laws of nature. A woman who is naturally weak, and does not carry her ideas to any great extent, knows how to judge and make a proper estimate of those movements which she sets to work, in order to aid her weakness; and these movements are the passions of men. The mechanism she employs is much more powerful than ours; for all her levers move the human heart. She must have the skill to incline us to do every thing which her sex will not enable her to do of herself, and which is necessary or agreeable to her; therefore

fore she ought to study the mind of man thoroughly, not the mind of man in general, abstractedly, but the disposition of the men about her, the disposition of those men to whom she is subject, either by the laws of her country, or by the force of opinion. She should learn to penetrate into their real sentiments from their conversations, their actions, their looks and gestures. She should also have the art, by her own conversation, actions, looks and gestures, to communicate those sentiments which are agreeable to them, without seeming to intend it. Men will argue more philosophically about the human heart; but women will read the heart of man better than they. It belongs to women, if I may be allowed the expression, to form an experimental morality, and to reduce the study of man to a system. Women have most wit, men have most genius; women observe, men reason; from the concurrence of both we derive the clearest light and the most perfect knowledge, which the human mind is, of itself, capable of attaining: in one word, from hence we acquire the most intimate acquaintance both with ourselves and others, of which our nature is capable; and it is thus that art has a constant tendency to perfect those endowments which nature has bestowed.

The world is the book of women; if they do not read well it is their own fault, or some passion blinds them. Nevertheless, a true mistress of a family, is not less a recluse in her own house, than a nun in her convent. Therefore, before a young virgin is married, we ought to act with regard to her, as they do, or at least



ought to do, towards those who are to be confined in nunneries; that is, we should shew them the pleasures they are to quit, before we suffer them to renounce them, lest the false idea of pleasures to which they are strangers, should mislead their minds, and interrupt the felicity of their retirement. In France, young ladies live in nunneries, and wives go abroad in the world. Among the antients it was just the reverse; the maidens, as I have observed, were indulged with entertainments and public festivals; but wives lived retired. This custom was more rational, and had a better tendency to preserve morals. A kind of coquetry is allowed to young girls who are unmarried; their grand concern is to amuse themselves. But wives have other employment at home, and they are no longer in pursuit of husbands; but such a reformation would not be for their interest, and unhappily they lead the fashion. Mothers, however, make companions of your daughters! cultivate in them a just understanding and an honest heart, and then hide nothing from them which a chaste eye may view without offence. Balls, entertainments, public fights, even theatres; every thing which, seen improperly, delights indiscreet youth, may without danger be presented to the eye of prudence. The more they are conversant with these tumultuous pleasures, the sooner they will be disgusted with them.

But I hear the clamour arising against me! What girl is capable of resisting such dangerous examples? They have no sooner seen the world, than their heads are turned with every

every object; not one of them will resolve to quit it. Perhaps this may be the case; but before you have shewn them this deceitful picture, have you prepared them to view it without emotion? Have you acquainted them beforehand with the objects it represents? Have you described them such as they really are? Have you armed them against the illusions of vanity? Have you inculcated into their tender minds a relish for true pleasures, which are not to be found in these tumultuous scenes? What measures, what precautions have you used to preserve them from that false taste which misleads them? So far from having opposed any principles against the prevalence of public prejudices, you have rather nourished them. You have previously made them enamoured with those frivolous amusements they meet with. You make them more in love with them, by affording them an opportunity of devoting themselves to them. Young girls at their first entrance into the world, have seldom any other governess than their mother, who is often more silly than they, and who cannot shew them objects in any other light, than such in which they behold them themselves. Her example, more efficacious than reason itself, justifies them in their own eyes; and the authority of a mother, is an unanswerable plea for a daughter. When I propose that a mother should introduce her daughter to the world, it is upon the supposition that she will represent it to her such as it is.

The evil begins still earlier. Convents are, in fact, schools of coquetry; not of that honest coquetry

of which I have just spoken, but of that which produces all the extravagancies in women, and makes them the most ridiculous of all coquettes. When they quit the convents, to enter all at once into mixed assemblies, young girls find themselves where they could wish. They have been educated for such society, and is it to be wondered that they are fond of it? I am cautious of advancing what I am going to say, for fear I should mistake a prejudice for an observation; but it seems to me that, generally speaking, in protestant countries, women have stronger attachments to their families, make more amiable wives and more tender mothers than in catholic countries; and if this be the case, there is no doubt but that the difference in part arises from the education at convents.

To love a tranquil and domestic life, we ought to be well acquainted with it; we should have experienced the sweets of it from our infancy. It is in the house of our parents that we must contract a relish for our own family, and every woman who has not been educated by her mother, will not choose to bring up her own children. Unhappily private education is banished from great cities. Society is become so general and so intermixed, that there is no asylum left for retirement, and we even live in public at our own houses. In consequence of associating with all the world, we have no longer any family, and we scarce know our relations; we see them as strangers; and the simplicity of domestic manners is lost, together with that agreeable familiarity which constitutes its principal charm. Thus we imbibe with our  
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very milk a relish for the pleasures of the age, and of the maxims which prevail in the world.

Parents impose an outward restraint on their daughters, in hopes to meet with dupes who will marry them from their appearance. But examine these young girls attentively for a moment. Under an affected air of constraint, they do but ill disguise the eager desires which prey upon them; and you may already read in their eyes their violent inclination to imitate their mothers. But they do not covet a husband; they only long for the licence of matrimony. What occasion can they have for a husband, when they may have so many lovers? But they stand in need of a husband as a cover to their intrigues\*. Modesty is in their looks, but licentiousness in their hearts: That affected modesty is a symptom of it. They affect it only to get rid of it the sooner. Ladies of Paris and London, pardon me, I entreat you. Miracles are not excepted in any place, but for my own part I am not acquainted with any; and if there be a single individual among you who has a mind thoroughly virtuous, then I am a stranger to the manners of the times.

All our different modes of education equally give young people a relish for the pleasures of high life, and foment the passions which result

\* The way of a man in his youth, was one of the four things which the wise Solomon could not comprehend: the fifth was the impudence of an adulteress, *Quæ comedit, & tergens os suum, dicit; non sum operata malum.* PROV. xxx. 20.

from that taste. In great cities, depravity is coeval with existence, and it begins in infants before the dawn of reason. Young country girls who are taught to despise the happy simplicity of a rural life, are eager to visit Paris, and to partake of our depravity. The acquirement of vices under the specious name of accomplishments, is the sole object of their journey; and being ashamed, on their arrival, to find themselves so far behind the town ladies in point of boundless licentiousness, they make great haste to distinguish themselves in their turn. Where, in your opinion, does the evil commence? In the place where it was first projected, or in that where it was put it execution?

I do not say that a discreet mother should bring her daughter out of the country, on purpose to shew her these scenes which are so pernicious to many; but I say that if she were to bring her to town, yet the girl must have been very indifferently educated, or there will be very little danger in her beholding these scenes. To those who are endowed with taste, good sense, and a love of virtue, they are not so attractive, as they are to such as suffer themselves to be captivated with them. One may see at Paris, young giddy creatures, who come thither in haste to catch the manner of the place, and to put themselves in the fashion for six months, in order to become despicable the rest of their lives; but few people take notice of those, who, disgusted with this noisy empty shew, return into the country, well satisfied with their condition, after having compared it with that which is so much

much envied by others. How many young ladies have I known brought up to town by tender mothers, and at liberty to fix their abode here, who have declined it themselves, have gone back much more willingly than they came; and, at taking leave of the town, have pathetically said; Oh! let us return to our little cot! We live much happier there, than in palaces here! No one knows how many good girls there are still, who have not bowed the knee before the idol, and who despise the senseless adoration paid to it. Fools only chuse to be talked of, discreet women to pass unobserved.

But if, notwithstanding the general depravity, notwithstanding the reigning prejudices, notwithstanding the improper education of girls, there are yet some who preserve a sound understanding, what a figure would they make if that understanding was cultivated by suitable instructions, or, to speak more properly, if their good understanding was not corrupted by bad instructions; for every thing consists in preserving or restoring the natural affections? It is not requisite for this purpose to tire young girls with tedious sermons, nor to read them dry lessons of morality. Dull moral discourses are, in both sexes, the bane of all good education. Melancholy precepts naturally excite their aversion, both against those who inculcate them, and against every thing they say. There is no need, in giving instruction to youth, to make them afraid of what is their duty, nor to add weight to that yoke which nature has imposed. In explaining their duty to them, our manner should



be clear and familiar; we ought not to make them imagine that there is any trouble in discharging their duty; nor should we put on a morose and austere countenance. Every sensation the heart may entertain, should have free vent; their moral catechism should be as clear and as concise as their religious catechism, but it ought not to be quite so solemn. Shew them that the source of all their pleasures, and the foundation of all their rights, is derived from the discharge of their duties. Is there any hardship in loving, in order to conciliate affection; in endeavouring to render ourselves amiable, in order to be happy; in endeavouring to procure esteem, in order to be obeyed; in respecting ourselves, in order to acquire respect? How delightful are these privileges! how respectable they are! how cordially do men prize them, when a woman knows how to render them estimable! She need not wait for years, nor expect old age before she attains the enjoyment of them. Her empire is attendant on her virtues; her charms no sooner display themselves, than she reigns triumphant in the gentleness of her disposition, and her modesty renders her sway absolute. What man, however brutal and insensible, does not abate his ferocity, and affect more engaging manners, when he finds himself in company with a young girl of sixteen, who is amiable and discreet; who says little, but is attentive; who preserves decency in her deportment, and decorum in her conversation; whose beauty does not make her unmindful of her sex nor of her youth; who, by her bashfulness, interests every one in her favour,  
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and draws that respect to herself which she pays to the company.

These effects, though external, are by no means frivolous; they do not result altogether from the charms of sense; they proceed from an inward conviction that women are the natural judges of the merit of men. Who would choose that women should despise him? No one whatever; not even he, who has determined to renounce them. And do you imagine that even I, who tell them such severe truths, am indifferent about their opinion? No, Readers, you, who are often more effeminate than they, I prefer their judgment to yours. While I despise their manners, I will yet do honour to their justice: their resentment does not affect me, if I can but obtain their esteem.

What great things might be accomplished from this principle, if we knew how to enforce it! Woe be to the age, wherein women lose their influence, and their judgments are disregarded by men! It is the last stage of depravity. All civilized people, have paid due regard to women. Reflect on Sparta, reflect on the Germans, reflect on Rome; Rome, the seat of glory and of virtue, if ever they had place on earth. It was there, that the women honoured the exploits of the renowned generals, that they publicly wept over the fathers of their country, that their vows or lamentations were held sacred, as the most solemn judgments of the republic. All the grand revolutions were brought about by women: through a woman,

Rome obtained liberty; through a woman, the Plebeians acquired the consulship; a woman put an end to the tyranny of the Decemvirs; by means of women, Rome, when on the brink of destruction, was screened from the resentment of an enraged and victorious outlaw. Ye French gallants, what would you have said had you beheld that procession, so ridiculous in the eyes of you men of raillery? You would have held it in derision. With what different eyes we regard the same objects! And perhaps we are all in the right. For let the train be composed of French women, and I can conceive nothing more indecent: let it be made up of Roman ladies, and we should all have the eyes of the Volsci, and the heart of Coriolanus.

I will go farther, and maintain that 'virtue is not less favourable to love, than to the other rights of nature, and that it strengthens the influence of a mistress, as much as that of a wife or a mother. There is no true love, without enthusiasm, and no enthusiasm without an object of perfection either real or imaginary. What can transport those lovers, who have no idea of this perfection, and who regard the object of their affections only with an eye of sensuality? No, it is not by such considerations that the soul is transported, and devoted to those sublime raptures which make lovers delirious, and render their passion enchanting. Love, I confess, is all illusion; but the sentiment of true beauty with which it inspires us, and makes us enamoured, is real. This beauty is not in the object we doat on; it is the offspring of our own delusion. Be it so. What then? Are we less forward to  
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sacrifice every ungenerous sentiment to this ideal model of perfection? Do the virtues we attribute to the beloved object, make the less impression on our minds? Do we endeavour the less to detach ourselves from the mean selfishness of human nature? Where is the true lover, who is not ready to sacrifice his life to his mistress? and how can the man who would even resign his life, entertain a gross and sensual passion? We make a jest of knights errant! because they had a true sense of love, and we are slaves to sensuality. When these romantic principles first became ridiculous, the ridicule was not so much the result of reason, as of depravity.

In all ages, the natural relations of things remain the same; the agreement or disagreement which result from them are the same; prejudices, under the specious title of reason, only alter their appearance. It will always be great and noble to have a command of ourselves, though it is only in obedience to fantastic notions; and the real motives of honour will always affect the mind of a discreet woman, who knows how to make her condition instrumental to the happiness of life. Chastity must be a delightful virtue in the estimation of a fine woman, who has any elevation of soul. While she beholds all the world at her feet, she triumphs over all, and over herself; she erects a throne in her own breast, at which all the world pays adoration; the affectionate or jealous, though yet respectful, sentiments of the two sexes, the general esteem of others, and her own self-approbation, incessantly

ly furnish her with the tribute of glory, in recompence of a few momentary conflicts. Her self-denials are but transitory, the reward of them is permanent; what enjoyment must the pride of virtue joined with that of beauty, afford to a generous mind! Suppose a Heroine in romance to be a real character, and she would taste more exquisite delights than Lais or Cleopatra; and when her beauty fades, her glory and delight will still remain: such an one alone is capable of enjoying the time past.

The more difficult and arduous our duties are, the more powerful and persuasive the arguments ought to be on which they are founded. There is a certain solemn stile, with which we constantly din the ears of youth, on the most serious subjects, without producing any persuasion in their minds. From this language so unsuitable to their ideas, and from the little regard they pay to it in private, arises that facility with which they give way to their inclinations, for want of being furnished with reasons to resist them, drawn from the nature of things themselves. A girl prudently and religiously educated, is undoubtedly furnished with powerful weapons against temptations; but one whose mind, or rather whose ears, are only pestered with a mysterious jargon, will infallibly fall a prey to the first ingenious seducer who attempts to delude her. A young and beautiful creature, will never despise her person; she will never be sincerely afflicted on account of the great crimes which her beauty may give birth to; she will never seriously, and in the face of Heaven, lament that she is an  
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object of desire; she will never be persuaded in her own mind, that the most tender feeling of the heart, is an invention of the devil. Furnish her with other reasons, which may sink deep in her mind, and which may affect herself; for those I have just now enumerated, will make no impression on her. The effect will be still worse, if, as is generally the case, we perplex her with contradictory ideas; and after having mortified her, by depreciating her person and her charms as so many sinful blemishes, we afterwards attempt to make her respect that very person, which we have endeavoured to render contemptible, as the temple of Jesus Christ. Ideas too sublime or too low are equally insufficient, and can never associate: we ought to use arguments better adapted to their sex and to their age. The consideration of duty, has no longer any influence, than while it is accompanied with motives which induce us to discharge it.

*Quæ quia non liceat non facit, illa facit.*

No one can be at a loss to know that it is Ovid who pronounces this severe judgment.

Would you inspire young girls with a love of morality? Instead of telling them continually, "Be discreet," shew them that it is their interest to be so; make them acquainted with the value of discretion, and you will make them in love with it. It is not sufficient, however, to present this interest to their view at a distance; convince them of their present advantage, with regard to the circumstances of their age, and  
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with respect to the characters of their lovers. Describe to them the man of worth, the man of merit; teach them to know him, to love him, and to love him for their own sakes; persuade them that such a man alone is capable of making them happy, either as friends, wives or mistresses. Introduce virtue under the guidance of reason; make them sensible that the dominion of their sex and all their prerogatives, do not depend entirely on their own good conduct, their own morals, but likewise on those of the men; that they can have no sure dependance on mean and groveling souls, and that a man is only qualified to oblige his mistress, in proportion as he is subservient to virtue. Take care likewise that in describing the manners of the present age, you at the same time inspire your daughter with a sincere aversion to them: by giving her a true description of our modish people, you will teach her to despise them; you will render her averse to their maxims, give her a dislike to their sentiments, and a contempt for their idle galantries; you will excite in her a more noble ambition, that of reigning over strong and vigorous minds, that which inspired the women of Sparta, who boasted that they ruled over *men*. A forward, audacious and intriguing woman, who knows no other method of alluring lovers, but by coquetry, nor of preserving them but by repeated favours, makes them obey her like lacqueys on trifling and servile occasions, but in serious and weighty matters, she has no authority over them. But a woman who is virtuous, amiable and discreet, who obliges her lovers to respect her, one who has reserve and modesty, in a word, one  
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who supports love by esteem, will, by a single motion, send them to the farthest part of the world, to battle, to glory, to death, in short, wherever she pleases: such an empire, in my opinion, is glorious, and is well worth the pains of purchasing \*.

It is with this turn of mind, that Sophia has been educated, with great attention but without trouble, and rather by indulging her taste than by restraining it. Let us now give a short description of her person, according to the picture I gave Emilius, and according to what he himself conceives of the woman, who alone can make him happy.

I cannot too often repeat, that I do not deal in prodigies. Emilius is not one, neither is Sophia. Emilius is a man, and Sophia is a woman; this is all their glory. Amidst the confu-

\* Brantome tells us, that, in the time of Francis the First, a young lady who was troubled with a prating lover, imposed upon him an absolute and unlimited silence, which he observed so religiously for two years together, that every one concluded that he had lost his speech by some distemper. One day, at a crowded assembly, his mistress, who in those days, when love was made in private, was not known as such, boasted that she would cure him instantly, and effected it by this single word, *Speak*. Is there not something great and heroic in such a passion? What could the Pythagorean philosophy, with all its parade, do more? What woman in these times could command such a silence for a single day, though she were to pay ever so dear for it?

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sion of sexes which prevails at present, it is almost a prodigy to be of that which Nature has formed us.

Sophia is a woman of family, and of a good disposition; she has a heart easily affected, and her exquisite sensibility sometimes gives her a sprightliness of imagination which is difficult to be controuled. Her understanding is less judicious than acute; her temper easy, but nevertheless unequal; her figure nothing extraordinary, but agreeable: she has a countenance which gives earnest of a soul, and does not deceive you. You may accost her with indifference, but you cannot leave her without emotion. Others are endowed with good qualities in which she is deficient; others possess those, which she is mistress of, in greater perfection; but none have qualities better blended to form a complete character. She knows how to make her defects turn to her advantage, and if she was more perfect, she would be much less agreeable.

Sophia is not beautiful; but when the men are near her, they neglect the handsome women, and the beauties are dissatisfied with themselves. She is scarce tolerable at first sight, but the more you see her, the more lovely she appears; she improves by that which impairs others, and what she gains, she never loses. Many may boast finer eyes, a handsomer mouth, a more commanding figure; but no one can have a better turned shape, a fairer complexion, a whiter hand, a more delicate foot, a more benign aspect, a more bewitching countenance. With-  
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out dazzling, she engages, she charms, and no one can tell how.

Sophia loves dress, and understands it; her mother has no waiting woman but her; she has a fine taste in displaying herself to advantage, but she has an aversion to rich cloaths. In her dress, you always see simplicity united with elegance; she is not fond of what glitters, but of what is becoming. She is a stranger to what colours are in fashion, but she knows exactly what suit her complexion. No young lady seems to have bestowed less thought about dress, and yet there is no one whose apparel is more studied; not a part of her attire is taken at random, and yet art is no where conspicuous. Her dress is extremely modest in appearance, and yet very coquettish in fact: she does not make a display of her charms, she conceals them; but in concealing them, she knows how to affect your imagination. Every one who sees her, will say, There is a modest and discreet girl; but while you are near her, your eyes and affections wander all over her person, so that you cannot withdraw them; and you would conclude, that every part of her dress, simple as it seems, was only put in its proper order, to be taken to pieces by the imagination.

Sophia has fine natural talents; she is conscious of them, and has not neglected them; but not having had it in her power to cultivate them with any extraordinary art, she contents herself with exercising her sweet voice in singing with justness and taste, and with using her little feet in walking

walking gently and gracefully, and in making her compliments in every attitude without constraint or awkwardness. Nevertheless, she has had no singing-master but her father, no one to instruct her in dancing but her mother, and an organist in the neighbourhood has given her some lessons on the harpsichord, which she has improved by her own genius. At first she only thought of displaying her hand to advantage on those black keys; afterwards she found that the sharp tone of the harpsichord rendered her voice more mellow, till at length she acquired a sense of harmony. As she grew up, she became susceptible of the charms of expression, and to love music for itself. But it is rather her taste than her talent; she does not know to decypher a single tune by the notes.

That in which Sophia excels most, and in which she has been most carefully instructed, is the proper occupation of her sex; but such as one would not think of, that is, cutting out and making up her cloaths. There is not any kind of needle-work in which she is not well skilled, and in which she does not take delight; but the work which she prefers to all others is making of lace, because there is no other which throws the person into such an agreeable attitude, and where the fingers are employed with more grace and activity. She has likewise applied herself to all the branches of house-keeping; she attends the kitchen and the pantry; she knows the price of goods, and is a judge of their quality; she understands keeping of accounts very well, and serves her mother by way of house-steward. Being

ing destined to become the mother of a family herself, in managing her father's house, she learns to take care of her own; she knows how to supply the duties of the several domestics, and does it with chearfulness. No one can properly give orders about concerns of which they are ignorant themselves; it is for this reason that her mother employs her thus. As for Sophia, she does not extend her views so far. Her principal duty is that of a daughter, and it is the only one at present which she thinks of fulfilling. Her sole view is to be serviceable to her mother, and to relieve her from part of her fatigue. It is true, nevertheless, that she does not perform all her duties with the same pleasure. For example, though she is a little epicure, she is not fond of the kitchen; she always finds something in it which offends her neatness. Her delicacy in these points is extreme; and she has carried it to such excess, that it is become one of her defects: she had rather let the dinner fall into the fire, than soil her ruffle. She would never superintend the garden for the same reason; the soil appears to her too dirty, and she is offended at the smell of a dunghil.

This failing arises from her mother's instructions. According to her, neatness is one of the principal perfections of a woman; a particular and indispensable duty enjoined by nature: there cannot be a more disgusting object than a flatternly woman, and a husband cannot be blamed for disliking her. She has so continually preached up this duty to her daughter from her very infancy; she



she has required so much neatness about her person, about her cloaths, her apartment, her work, her toilet, that this attention, being grown into a habit, takes up a great part of her time, and is always uppermost in every thing she does; so that with her, doing things well, is but a secondary concern; her principal concern is to do them neatly.

Nevertheless, this foible has not degenerated into a ridiculous effeminacy or vain affectation; she does not admit any of the refinements of luxury. Nothing but plain water ever enters her apartment; she is a stranger to all perfumes but flowers, and her husband will never find any thing more fragrant than her breath. But the attention she bestows on her person, does not make her forget that her life should be devoted to more noble employment. She is not acquainted with, or she despises, that extravagant delicacy of person which sullies the mind. Sophia is more than neat, she is spotless.

I have said that Sophia was a little epicure. She was so naturally; but by habit she is grown temperate, which habit is now become a confirmed virtue. It is not with girls as it is with boys, who may, to a certain degree, be governed by their voracious appetites. Such a propensity is of consequence to women, and is of too dangerous a nature not to be opposed. When Sophia was in her childhood, if she could get alone into her mother's closet, she never returned empty, for she was not proof against sugar-plumbs and  
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sweetmeats. Her mother discovered her, reprimanded her, punished her, and made her fast. She persuaded her at last that sweetmeats spoiled the teeth, and that eating too much would make her clumsy. Thus Sophia corrected herself. As she grew up, she contracted a taste for other things, which diverted her from that groveling appetite. In women as well as men, when once the mind is actuated, gluttony has no longer any ascendancy. Sophia has preserved a taste most suitable to her sex; she is fond of milk-meats, pastry, and little dainties, but scarce eats any meat; and she has never tasted wine or any strong liquors. Moreover, she eats very sparingly; her sex not being so laborious as ours, has less need of refreshment. She loves what is good of the kind, and knows how to relish it; but she can dispense with what is not quite so nice, without being uneasy.

Sophia has an understanding which is agreeable without being brilliant, and solid without being profound; an understanding which no one takes particular notice of, because none observe her to have more or less than themselves. She has always the art of pleasing those who converse with her, though her conversation is not embellished according to the idea we form of an accomplished woman; for her ideas are not acquired by reading, but by conversing with her father and mother, by her own observations, and by the remarks she has made in the little company she has seen. Sophia has a natural gaiety; she was even a romp in her childhood; but her mother took care to restrain her giddiness,  
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by degrees, lest she should happen to fail of receiving timely notice when its total suppression should become necessary. She therefore became modest and reserved, before it was requisite for her to be mistress of those qualities; and now that the time is come, it is easier for her to practise the habit she has contracted, than it would be for her to acquire it, without exposing the reason for such an alteration in her behaviour. It is pleasant to observe her sometimes give way to the vivacity of her youth, and then of a sudden recollect herself, become silent, look down and blush. The intermediate space between childhood and womanhood should partake of the disposition of each.

Sophia has too exquisite a sensibility, to be always even tempered; but she has too much gentleness to let her sensibility be troublesome to others; it is herself only that she makes uneasy. If you say a word to vex her, she never pouts, but her heart swells; and she withdraws in order to vent her tears. But if her father or mother call to her in the midst of her weeping, and say but a single word, she endeavours in an instant to stifle her sobbing, she dries her eyes, and comes in smiling and chearful.

Neither is Sophia altogether free from caprice. Her humour, when carried too far, degenerates into obstinacy, and then she is apt to forget herself; but give her time to recollect, and her manner of attoning for her foible renders it almost a merit. If she is punished, she is docile and submissive, and you may perceive that her shame arises not from the sense of correction, but of her fault.



If you take no notice of her foibles, she never fails to correct them herself; but with so much ingenuity, and with such a good grace, that it is impossible to harbour any resentment against her. She would ask pardon of the meanest domestic, without being mortified by her humility; and when she is forgiven, the joy she discovers, and the caresses she bestows, shew from what a weight her tender heart is relieved. In a word, she patiently endures the injuries she receives, and is ready to repair those she undesignedly offers. Such is the amiable disposition of the sex, before we have corrupted it. Woman was formed to yield to man, and even to bear with his injustice. You will never bring boys to such a submission. In them, an inward sentiment swells, and revolts against injustice; Nature did not form them to endure it.

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gravem  
Pelidæ stomachum cedere nescii.

Sophia is religious, but her religion is simple and rational, burdened with few of the dogmas, and less with the ceremonies of devotion; or rather being a stranger to any essential point of practice but morality, she entirely devotes her life to the service of God, by doing good. In all the instructions which her parents have given her on this subject, they have always accustomed her to a respectful submission, by saying to her, "My dear, these are points of knowledge not suitable to your age; your husband will instruct you in good time." In short, instead of holding long pious discourses, they have been

content to make their own example serve her as lessons, and that example is deeply imprinted in her mind.

Sophia is enamoured of virtue; that love is become her reigning passion. She is fond of it because there is nothing so lovely as virtue; she is fond of it because virtue constitutes the glory of a woman, and that a woman of virtue, in her estimation, is equal to an angel; she loves virtue as the only road to true felicity, and because she sees nothing but misery, misfortune and ignominy, in the life of an abandoned woman. In a word, she loves virtue as it is dear to her honoured father, to her worthy and affectionate mother. Not content with the happiness they derive from their own virtue, they wish for an increase of felicity from the virtues of their daughter, and her prime felicity consists in the hope of making them happy. These sentiments inspire her with an enthusiasm which exalts her mind, and keep all meaner propensities in subjection to so noble a passion. Sophia will be chaste and virtuous to her latest breath: she has made the vow from the bottom of her heart; she made it at a time when she already felt how much it would cost her to preserve it inviolable; she made it at a time when she might be tempted to revoke the engagement; if she had been formed to live under the dominion of the passions.

Sophia is not like one of those lovely French damsels, who are cold by constitution, and coquettish thro' vanity; who are more desirous of being brilliant, than agreeable; and are

are more studious of amusement, than pleasure. The want of an object on which to fix her affections preys upon her mind; it disturbs and makes her uneasy in the midst of amusements; she has lost her wonted sprightliness; innocent pastimes no longer please her; far from dreading the gloom of solitude, she courts it: there her imagination paints the man who alone can render it delightful. Persons that are indifferent are displeasing to her; she does not desire admirers, but wishes for a lover: she had rather please one worthy man, and be always agreeable to him, than to be a reigning toast to-day, and be despised to-morrow.

The understanding of women sooner arrives at perfection than that of men; acting upon the defensive, almost from their infancy, and being entrusted with a charge difficult to be preserved, they gain an earlier acquaintance with good and evil. Sophia, whose natural constitution makes her forward in every thing, has likewise a riper judgment than is common to girls of her age. There is nothing extraordinary in this: the age of maturity is not in all persons the same.

Sophia is acquainted with the duties and prerogatives of her own sex and of ours: she knows the failings of men, and the vices of women; neither is she a stranger to their qualities and opposite virtues, and she has them all imprinted in her mind. It is impossible to have a higher conception of a virtuous woman, than she has formed to herself, and yet the idea does not alarm her: But she reflects with greater complacency



on the honest man, and the man of merit; she is sensible that she is formed for such a man, that she is worthy of him, that she can repay him the felicity she may receive from him; she is persuaded that she knows how to discern such an one; she only wishes to find him out.

Women are the proper judges of merit in men, as we are of merit in them: it is the reciprocal privilege of the sexes, and each is sensible of it. Sophia knows and uses her prerogative, but with a modesty becoming her age, her inexperience, and her situation: she does not judge of things beyond her capacity; and she never offers her judgment, but when it is necessary to explain some useful maxim. She never speaks of absent persons but with great circumspection, especially of her own sex. She is of opinion that women become satirical and detracting, by talking about each other: while they confine themselves to speak of the men, they do us justice. Sophia therefore is silent with regard to the women, of whom she never speaks, but to publish something to their advantage; it is a respect which she thinks due to her sex: and as for those of whom she can say no good, she says but little, and her reserve is understood.

Sophia is not much acquainted with the world; but she is obliging, and does every thing with a good grace. A happy disposition supplies the place of a great deal of art. She is mistress of a kind of politeness, which does not consist in ceremony, which does not depend on  
fashions,

fashions, nor change with them ; which is not regulated by custom, but proceeds from a sincere desire of pleasing, and is always agreeable. She is a stranger to frivolous compliments, and does not study mere formal ones. She will not tell you, that she is infinitely obliged—that you do her a great deal of honour—she will not desire you not to take the trouble, &c. Much less is she studious of giving fine turns to her expressions. To the common forms of civility, she replies only by a courtesy, or by simply saying, *I thank you* : but such a reply from her, is an encouragement to pay further attention to her. If you do her a real service, she thanks you from her heart, and does not esteem it a mere compliment. She has never suffered the French fashion to subject her to the power of grimace, such as presenting her hand, in passing from one room to another, to an old man of sixty, whom she would rather support. When a perfumed gallant offers her such an impertinent service, she rejects the offer of his officious arm, and tells him she is not a cripple. In fact, tho' she is not tall, she would never wear high heels; her feet are small enough to dispense with them.

She not only maintains a decent silence and respect among women, but likewise among married men, or such as are older than herself ; she will never seat herself above them, but out of obedience ; and takes her place below them, as soon as she has an opportunity ; for she is sensible, that the privileges of age are beyond those of sex, as having the presumption of wisdom in

their favour, which ought to be respected above every thing.

Among young people of her own age, her behaviour is otherwise: a different air is requisite to engage respect; and she knows how to assume it, without departing from that modesty which becomes her. If her company is modest and reserved, she will readily entertain them with the agreeable familiarity of youth; their innocent discourse will be frivolous, but decent: if the conversation takes a serious turn, she would have it tend to some real use; if it grows insipid, she will soon put an end to it; for above all things she despises the prattle of gallantry, as an affront to her sex. She is sensible, that the man whom she would prefer would be above such jargon, and she never willingly endures that behaviour in any one, which would not become the man, whose character she has imprinted deeply in her mind. The high notion she has of the prerogatives of her sex, that haughtiness of mind, which she derives from the purity of her sentiments, that energy of virtue which she feels in her heart, and which renders her respectable in her own opinion, incline her to receive with indignation those whining love-tales, with which many think to amuse her: she does not indeed receive them with any apparent resentment, but with an ironical approbation, which disconcerts her gallants, and with an indifference they never expected. Let a young fop display his witticisms, let him shew his vivacity in applauding her bon mots, in commending her beauty, her graces, in expatiating on the inestimable happiness of being agreeable



able to her, she would interrupt him with this polite reprimand: "Sir, I fancy that I am better acquainted with these matters than you are; if we have nothing more interesting to talk of, I believe we may close the conversation here." It is nothing to her, to accompany such a reprimand with a low courtesy, and thus in an instant to get rid of her admirer. Ask any of your smart fellows, whether it is an easy matter to display their talents to a girl of so perverse a turn?

We must not suppose, nevertheless, that she is not fond of being praised, provided that the commendation is sincere, and that she is persuaded you really think as well as you speak of her. To appear affected with her merit, it is necessary to display your knowledge of it. Encomiums founded on esteem may flatter her proud spirit, but she always rejects the empty compliments of a gallant. Sophia is not an object on which to exercise the paltry talents of a fop.

With such maturity of understanding, and in every respect as forward as a woman of twenty, Sophia, tho' but fifteen, will not be treated by her parents as a child. They no sooner perceive in her the first emotions of youth, than they are earnest to provide against them before they make any progress: and they will endeavour to affect her mind by rational and tender discourse. Tender and rational conversation is suited to her age and character. Supposing this character to be such as I conceive it, why should

not her father address her in the following terms.

“ My dear Sophy, you are grown a great girl, and you are not arrived to this maturity to continue a maiden for ever. We wish to see you happy ; we desire it for our own sakes ; for our happiness depends on yours. The greatest felicity of a virtuous girl is that of making some worthy man happy : you must, therefore, think of being married. You should think of it betimes, for the lot of your whole life depends on matrimony, and you cannot have too much time to reflect on it.

“ Nothing is more nice than the choice of a good husband, unless perhaps it be that of a good wife. Sophy, we trust that you will be that uncommon character, that you will be the glory of our life, and a blessing to our old age : but of whatever merit you are possessed, there are not wanting men in the world, who excell you. There are none, who will not do themselves honour in obtaining you ; but there are many who will do you still greater honour. Among the number of these it is your business to fix upon one who is suitable to you, to make yourself acquainted with him, and to make him really acquainted with you.

“ The most compleat happiness of matrimony depends on so many concurring circumstances, that it is a folly to expect them all to be united. We must therefore make sure of those which are most important ; if the rest concur, so much  
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the better : if not, we must dispense with them. Perfect felicity is not to be attained on earth ; but the greatest of all misfortunes, and which we may always avoid, is that of being miserable thro' our own indiscretion.

“ There are some natural conveniences, some merely of custom, and some which depend entirely on fancy. Parents are the best judges of the two last, children only are the proper judges of the first. In marriages which are concluded by the authority of parents, they are guided solely by rules of policy and custom : they do not unite persons, but conditions and fortunes. But these are of a fluctuating nature ; the persons alone remain the same, and attend them in every change, in spite of fortune : it is only from personal attachments, that matrimony can be happy or miserable.

“ Your mother was a woman of family ; I was wealthy : these were the sole motives which induced our parents to unite us. I have lost my fortune, she has lost her name : forsaken by her family, of what consequence is it to her that she was born a woman of fashion ? In all our misfortunes the union of our affections hath always been our comfort. The conformity of our inclinations induced us to chuse this retirement ; we live here happy in our poverty, and are all the world to each other. Sophia is our common treasure ; we thank Heaven for having given us this comfort, though it has deprived us of all others. You see, my child, whither Providence has conducted us ! The motives which induced our friends to consent to our union exist no



longer, and we derive all our happiness from those circumstances which had no weight with them.

“ It belongs to the young couple to choose for themselves. Mutual inclination should be the principal attachment: their eyes, their hearts should first direct their choice; for as it is their first duty, when they are married, to love each other, and as our affections do not depend upon ourselves, this duty naturally involves another, which is, to begin to love before they are married. This is the right of nature, which nothing can abrogate; they who have attempted to restrain it by so many political institutions, have had more regard to an appearance of order, than to the happiness of the marriage state, or to the morals of the citizens. You see, my Sophy, that we do not inculcate any severe lesson of morality. All we say tends to make you mistress of yourself, and therefore we refer to you the proper choice of a husband.

“ Having thus given you our reasons for leaving you entirely at your own disposal, it is but just that we recommend it to you to use your judgment with discretion. My dear, you are rational and discreet, you possess integrity and piety, you are mistress of talents which become a woman of virtue, and you are not destitute of charms; but you are poor: you have those qualifications which are most truly estimable, and you want those which are most commonly esteemed. Therefore do not aspire beyond what you are able to attain; regulate your ambition, not by the measure of your own judgment or of ours, but by the  
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common opinion of mankind. If equality of merit alone was in question, I don't know what bounds you might set to your expectations; but do not raise them above your condition, and remember that your fortune stands in the lowest degree. Should a man who deserves you, be generous enough to consider this inequality as no obstacle, you should have the spirit to do that, which his passion will not let him do. Sophia in that case should imitate her mother, and not enter into a family, who do not think themselves honoured by the alliance. You have never known our splendour, you was born during our poverty; you render it agreeable to us, and partake of it chearfully. Take my advice Sophy, do not covet riches, which we thank providence for having deprived us of; we never tasted happiness, till we lost our wealth.

“ You are too amiable not to be agreeable to any one, and you are not so unfortunate that any worthy man need think you an incumbrance. You will be courted, and perhaps by such as are not worthy of you. If they appear to you such as they really are, you will esteem them according to their true worth; all their parade will not long impose upon you. But though your judgment is good, and you are no stranger to your own merit, yet you want experience, and you do not know how far men can play the counterfeit. An ingenious impostor may study your taste, in order to delude you, and in your presence may carry the appearance of virtues, to which his heart is a stranger. He might ruin you, Sophy, before you would perceive it; and you

would become sensible of your error, only to lament it. The most fatal of all snares, and the only one which reason cannot avoid, is that which is spread by our passions; if ever you should have the misfortune to fall into this snare, you would perceive nothing but chimeras and illusions, your eyes would be fascinated, your judgment perplexed, your desires corrupted, your very errors would be dear to you, and if you was able to discover them, you would not correct them. My dear Sophy, I leave you to the guidance of your reason; I do not abandon you to the dictates of your heart. So long as you continue indifferent to any particular object, judge for yourself; but if you happen to fall in love, let your mother have the care of you.

“ I propose an agreement which testifies our confidence in you, and confirms the order of nature between us. Parents generally choose husbands for their daughters, and only consult them out of form; such is the custom. We will act the reverse; you shall choose for yourself, and consult us. Use your privilege, Sophy; use it freely and discreetly: the husband you like, must be of your own choice, not of ours; but it is our part to judge whether you do not deceive yourself with respect to particular circumstances, and act quite otherwise than you intend to do. Birth, riches, rank, and the opinion of the world will have no weight with us. Choose a worthy man, whose person is agreeable to you, and whose character pleases you; whatever he may be in other respects, we shall willingly receive him for a son-in-law. His fortune will always be  
large



large enough if he is a moral and industrious man, and loves his family. His rank will be sufficiently illustrious, if he enobles it by virtue. Though all the world should censure our conduct, we care not; we do not seek public approbation; we have nothing in view but your happiness."

I don't know what effect such a discourse would have upon girls educated in the modern way; but Sophia would not be able to utter a word in answer to it. Her bashfulness and tender emotion, would not allow her to give utterance to her thoughts; but I am persuaded that it would be engraved in her mind as long as she lives; and if there is any dependance on human resolution, that she would behave so as to make herself worthy of the confidence her parents place in her.

Suppose the worst to happen, and that she is of such a warm constitution, as to make her impatient till the wished for time arrives; yet I am persuaded that her judgment, her knowledge, her taste, her delicacy, and above all, the sentiments which have been inculcated into her mind from her very infancy, will counterpoize the impetuosity of her passions, and enable her to overcome them, at least to resist them for a long time. She would rather die a martyr to her impatience, than to afflict her parents, by espousing a worthless man, and exposing herself to all the misfortunes of an indiscreet marriage. The liberty which has been allowed her, only serves to increase her natural elevation of mind, and to make her more difficult in the choice of a husband.

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With the constitution of an Italian, and the sensibility of an Englishwoman, she yet will be able to restrain her desires and affections, for she has the pride of a Spanish Donna, who, in choosing a lover, does not readily meet with one whom she thinks worthy of her.

Every one is not sensible what resources the mind derives from a love of integrity, and what power a woman feels within her, when she is sincerely virtuous. There are people to whom every thing great appears chimerical, and whose mean and groveling ideas can never conceive what influence the enthusiasm of virtue has over the human passions. There is no addressing such people, but by means of example: so much the worse for them if they will not profit by them. If I was to tell them that Sophia is not an ideal being, that her name alone is of my own invention, that her education, her manners, her character, and her figure have had a real existence, and that a worthy family still deplore her loss, they certainly would not believe me: but after all, why might I not proceed to give the real history of a girl so like Sophia that it would be no matter of surprize should it be mistaken for hers. It is little consequence whether the reader supposes it real or not; let him suppose it all a fiction, it will serve to illustrate my plan, and will answer my purpose.

The young woman, together with the constitution which I have attributed to Sophia, was mistress of every other circumstance besides, which would give her a right to that name, and I leave her in pos-

possession of it. After the conversation I have just now related, her father and mother being sensible that she was not likely to meet with a suitable offer in the little hamlet they lived in, sent her to pass a winter in town, under the care of an aunt, whom they made acquainted with their design in sending her thither. For the haughty Sophia had such a pride of soul, that she would triumph over herself, and however earnestly she might desire a husband, she would rather have died a maiden, than have determined to go in quest of one.

To facilitate the design of her parents, her aunt introduced her into company, carried her to the assemblies and all public places; she shewed her the world, or rather forced her to see it, for Sophia paid little attention to all the bustle. It was observed, however, that she did not avoid young fellows of an agreeable person, who appeared to be modest and discreet. Her reserve was even an allurements to them; and it appeared somewhat like coquetry; but after having been two or three times in their company, she disliked them. At length, instead of that haughty air, which seems to expect homage, she assumed a more affable carriage, and a more distant politeness. Always attentive to her own concerns, she never gave them an opportunity of conferring on her the least obligation: which was a sufficient intimation that she did not mean to receive their addresses.

Minds of nice sensibility are never fond of public pleasures, the vain and fruitless felicity of those



those who have no delicate sensations, and who think that they enjoy life while they dissipate it. Sophia not finding what she expected, and despairing to meet with it, grew tired of the town. She had a tender affection for her parents, nothing could supply their place, nothing could make her forget them; she returned to them a long while before the time fixed for her departure from town.

She had no sooner resumed her offices at home, than they perceived, that though her behaviour was the same, her temper was altered. She was inattentive, impatient, thoughtful and melancholy, and often hid herself to give vent to her tears. They concluded that she was in love, and that she was ashamed of her passion; they charged her with it, and she denied it. She protested that she had never seen any one who had made the least impression on her, and she declared the truth.

Nevertheless her languor increased, and her health began to be impaired. Her mother affected by this alteration, determined to know the cause of it. She took her aside, and addressed her with that insinuating language, and with those irresistible caresses, of which maternal tenderness alone is capable. My dear child! pour forth your secrets into your mother's bosom. What secrets can you have which are not proper to be trusted with me? Who feels for your uneasiness? - Who shares it with you? Who wishes to assuage it, but your father and  
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mother? Ah! my dear Sophy, must your uneasiness be the death of me? Shall not I be acquainted with the cause?

So far from concealing her inquietude from her mother, the tender Sophia desired nothing more than to place entire confidence in her, and to have the benefit of her consolation. But shame prevented her disclosing her sensations; her modesty could not describe those emotions which in spite of her resolution agitated her bosom. At length, her confusion suggested her situation to her mother, and she extorted from her the mortifying confession. Far from making her uneasy by unjust reproaches, she comforted, pitied, and wept over her; she had too much discretion, to construe that evil into a crime, which her virtue alone rendered insupportable. But why should she unnecessarily endure an evil, when the remedy was so obvious and justifiable? Why was she afraid to make use of the liberty which had been allowed her? Why did she not accept a husband; why not make choice of one? Did not she know that her destiny depended entirely on herself, and that whatever choice she made, it would be approved, as she was incapable of making a bad one? She had been sent to town, she would not stay there; several had made their addresses, she had rejected them all. What did she expect? What would she have? What a strange contradiction!

The answer was simple. If she had only wanted a companion for her youth, she might quickly

quickly have made her election: but a master for life is not to be chosen so readily; and as these two elections are inseparable, it is necessary for a young woman to wait, and sometimes to wear out her youth, before she can meet with a man with whom she would chuse to pass her whole life. This was the case with Sophia: she wanted a lover, but that lover must be a husband; and considering the union of affections which she required, the one was almost as difficult to be found as the other.

All the smart gay fellows she had seen, suited her only in point of age; in every other respect they were deficient; their superficial understanding, their vanity, their frivolous jargon, their irregular morals, their affectation gave her an aversion to them. She wanted to meet with a man, and could find none but apes.

How unhappy am I, said she to her mother! I would willingly fix my affections, and I can find no object worthy of them. A liking not founded on esteem, can never be lasting. It is not merely an husband that your Sophy wishes for! but one whose charming image has been long since imprinted in her mind. She can love him alone, she can make none but him happy; she can be happy herself with no other. She had rather pine and struggle with herself continually, she had rather die single, than live with a man whom she could not love, and whom she should only make miserable; it is better not to be, than to exist only to be unhappy.

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Struck with the singularity of these expressions, her mother thought them so extraordinary, that she suspected some mystery at the bottom. Sophia was neither prudish nor coquettish. How could this excessive delicacy be consistent with her character, who from her infancy had only learnt to be content with her condition, and to make a virtue of necessity? This picture of an amiable man with which she was so enamoured, and which she so often mentioned in her discourse, made her mother conjecture that this caprice had some other foundation, which she had not discovered, and that Sophia had not confessed all. The poor girl, oppressed with her secret inquietude, only longed to disburthen her mind. Her mother pressed her; she hesitated. At last overcome, and retiring without saying a word, she returned presently with a book in her hand. Bewail your unhappy daughter, said she, her melancholy is incurable, her tears will never be dried up. You pressed me to know the cause: there it is, said she, throwing the book on the table. Her mother took it up and opened it: it was the adventures of Telemachus. She could not solve this riddle: at length, by frequent interrogations and obscure answers, she understood, with a surprize easily to be imagined, that her daughter was the rival of Eucharis.

Sophia was in love with Telemachus, and she loved him with a passion which nothing could abate. As soon as her father and mother discovered her frenzy, they laughed, and thought to bring her to herself by dint of reason. They  
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were mistaken : they had not all the reason on their side ; Sophia had some share on her part, and knew how to make use of it. How often has she silenced them by using their own arguments ; by shewing them that they had done the mischief themselves ; that they had not educated her suitably for a man of the present age ; that it would be necessary for her to adopt her husband's way of thinking, or incline him to adopt hers ; that they had rendered the first impracticable by the education they had given her, and that the latter was the very thing she required ! Give me, says she, a man endowed with my principles, or one into whom I can inspire them, and I will marry him ; but till then, how can you blame me ? Pity me ! I am unhappy, but not frantic. Does the heart depend on the will ? Has not my father answered this question ? Am I to blame if I love what does not exist ? I am no visionary ; I do not long for a prince, I do not want Telemachus, I know that he is a feigned character ; I wish for some one who resembles him ; and why should not such an one have existence, since I exist, who find my heart sympathize with his ? No, do not let us debase human nature ; do not let us suppose that an amiable and virtuous man is an ideal character. He exists, he breathes, perhaps he is in search of me ; perhaps he wishes for one who has a mind capable of loving him. But what is he ? Where is he ? I know not ; he is not among those I have seen ; and certainly is not one of those whom I ever shall see. O my parents ! why have you made me so enamoured  
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of virtue? If I can entertain no other passion, the fault is less mine than yours.

Shall I draw this melancholy detail to a catastrophe? Shall I relate the tedious discourse which preceded it? Shall I describe an impatient mother, who changed her first caresses into severities? Shall I represent an enraged father, forgetting his former promises, and treating the most virtuous of girls as a creature distracted? Shall I picture the unfortunate Sophy, more strongly attached to her chimera by the persecution she underwent, pining, drooping, making slow approaches towards death, and descending into the tomb, at a time when they thought to have led her to the altar? No, I will banish these mournful images. I need not go so far to prove by such an affecting instance, that notwithstanding the prejudices which result from the manners of the age, the enthusiasm of honour and virtue is no more a stranger to the breast of women than to that of men; and that there is nothing, which, under the guidance of nature, they are not capable of, as well as ourselves.

Some, perhaps, will stop me here, to enquire whether nature enjoins us to take so much pains to suppress our desires? I answer, No; but I add that we do not derive our inordinate desires from nature. Therefore whatever is not consentaneous to nature is against it; I have proved this a thousand times.

Let us now join Emilius to his Sophia; let us revive that lovely girl; let us curb the sallies of her  
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her imagination, and render her destiny more happy. In describing a woman of common capacity, while I have endeavoured to elevate her mind, I have almost perverted her understanding. In this I have been misled myself.—To return, therefore, to the point we set out from. Sophia has a good disposition, with a mind not above the common rank; so that whenever she excels others, it is the effect of her education.

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I proposed in this book; to say every thing which might be offered, and to leave every one to adopt such sentiments as might be most conformable to his own judgment. I intended at first to have begun very early in forming the consort of Emilius, and to have educated them for each other, and with each other. But on recollection, I found that all these previous arrangements were improper, and that it was absurd to destine two children for each other, before we know whether such an union is agreeable to the order of nature, and whether they will possess the necessary requisites to compleat it. We must not confound what is natural to the savage state of mankind, with what is natural to a state of civil society. In the first case, every woman is suitable to every man, because neither the one or the other have any distinction more than their common and primitive formation: in the second instance, every particular character being formed by means of civil institutions, and every mind having received its peculiar and determined bent, not only from education,

cation, but from an association, either well or ill combined, of their natural dispositions with that education, it is impossible to unite them properly, without presenting them to each other, in order to discover whether all circumstances are suitable, or at least to prefer that choice in which the greater number of essential requisites concur.

The mischief is, that the social state, at the same time that it discriminates characters, makes a distinction of rank also; and one rank being very unequal to another, the greater the difference of stations, the greater is the confusion of characters. From hence arise disproportionate marriages, and all the disorders which result from them; from whence it is evident, that, by a necessary consequence, the natural inclinations are perverted, in proportion as the disparity is more or less unequal: the greater distance there is established between high and low, the more the conjugal tie is relaxed; the more rich and poor there are, the fewer fathers and husbands will be found. Neither the master nor the servant have, strictly speaking, any family connections; they regard only those of their respective situations.

Would you prevent these abuses, and render the marriage state happy, stifle all prejudices, lay aside human institutions, and consult nature. Do not unite young people who are suited to each other only in rank and fortune, and who will never agree, when their circumstances alter; but associate those only who will agree in every situation of life, in every country whatever, and in every condition in which fortune  
may

may place them. I do not maintain that equality of condition is absolutely indifferent in matrimony ; but I insist that the influence of natural requisites is so much superior, that the happiness of life depends on them alone ; and that there is a certain conformity of taste, humour, inclination and character, which should engage a discreet father, though he should be a prince or a monarch, to bestow his son without hesitation upon a girl of a congenial turn, though she should chance to be born of a mean family, and should even be the daughter of a beggar. Yes, I maintain it, that let all the misfortunes we can imagine light upon a pair cemented by mutual affection, that they will enjoy more real happiness on mingling their tears, than they would feel in the highest station on earth, embittered by a disagreement of affections.

Therefore, instead of having thought of a wife to Emilius from his infancy, I waited to know what kind of a woman would suit him. It is not I who make choice for him, it is nature ; my business is only to discover what election she has made. My business ; I say mine, and not his father's ; for in committing his son to my care, he resigns his place to me, and substitutes my right in the room of his own ; I am the true father of Emilius ; it is I who have formed him a man. I would have declined the care of educating him, if I had not been at liberty to marry him agreeably to his inclination : that is, to my own. Nothing but the pleasure of rendering a human being happy, can make amends for the trouble it costs to fix him in such a situation.

Do



Do not imagine, nevertheless, that I waited to find a wife for Emilius, till I had prompted him to choose one for himself. The search I directed him to make was only with a view to make him acquainted with women, that he might know their true value. Sophia has been discovered some time; perhaps Emilius has seen her already; but he will not be acquainted with her till the proper time.

Though equality of condition is not essential to matrimony, yet when this equality concurs with other requisites, it gives it an additional value; it is not to be balanced by any other consideration, but where every thing else is equal, it turns the scale.

A man, unless he is a sovereign, cannot choose a wife out of every rank; for though he may be above prejudices, others may not; and perhaps a girl might suit him, whom nevertheless he may not be able to obtain. There are prudential maxims, therefore, which ought to limit the views of a discreet father. He should not endeavour to advance his son to a condition above his rank; for it may not be in his power to effect it. Admitting it was, he ought not to attempt it; for of what consequence is rank to a young man, at least to my pupil? And at the same time, in aiming at preferment, he exposes himself to a thousand real misfortunes, which he will feel all his life. I even insist that we ought not to endeavour to set advantages of different kinds in competition with each other; as those

of nobility and wealth; because we can never agree upon a common standard: and the preference which every one gives to his own possession, lays the foundation of discord between families, and often between husband and wife.

There is a material difference, however, whether a man marries above or beneath himself. The first is absolutely repugnant to reason, the latter is more conformable to it. As a family is allied to society by its head, the condition of the master governs that of the whole family. When he enters into an alliance with a woman of inferior rank, he does not debase himself, he exalts his wife; on the contrary, by marrying a woman above him, he demeans her, without raising himself: thus, in the first instance, there is an advantage without any inconvenience; and in the second, an inconvenience without any advantage. Besides, it is agreeable to the order of nature, that a woman should obey her husband. Therefore when he chooses one of an inferior rank, the order of nature and of society concur, and every thing is right. It is quite the reverse when he matches above himself; a man exposes himself to the alternative of being either despised or ungrateful. In that case, the woman, gaining the ascendancy, becomes a tyrant over her master; and the master becoming a slave, finds himself the most miserable and ridiculous of all beings. Such are those unhappy favourites, whom the monarchs of Asia honour and torture by their alliance; and who, it is said, are obliged to creep in at the feet of the bed to get to their wives.

I expect that many readers, who may have recollected that I suppose women to have a natural talent of governing men, will accuse me of contradiction here; but they are mistaken. There is a great deal of difference between usurping a right of empire, and governing him who commands. A woman's empire is an empire of gentleness, address, and complacency; her orders are caresses, and her menaces are tears. She ought to rule in her family, as a prime minister in the state, by having the art to dictate those orders she would wish to receive. In this sense, it is certain, that the best regulated families are those where the wife has the most influence. — But when she pays no regard to what her husband says, when she usurps his prerogative, and would rule of herself, disorder and misery, shame and dishonour, are the consequence.

Supposing the choice to remain between equals and inferiors, I believe that we must still make some restrictions with regard to the latter; for it is difficult to meet with a woman, among the dregs of the people, capable of making a worthy man happy: not that people in the lowest station are more vicious than those in the highest, but because they have less idea of what is good and virtuous, and because the oppression they undergo from others, seems, in their opinion, to render their very vices justifiable.

Man naturally speculates but little. Reflection is an art which is acquired like all others, but with most difficulty. I know but two classes of



each sex, which are essentially different; the one, of those who reflect; the other, of those who have no reflection: and this difference proceeds entirely from education. A man of the first class ought not to form an alliance with a woman of the latter; for he loses one of the greatest blessings of society, to a reflecting mind, when his wife can bear no part in his reflections. They who pass their whole lives in working for their daily bread, have no ideas beyond their business or their interest, and all their understanding seems to lie in their fingers ends. This ignorance is neither prejudicial to their integrity nor their morals; it is often of service to them. Sometimes by means of reflection, we are led to compound with our duty, and we conclude by substituting a jargon of words, in the room of things. Our own conscience is the most enlightened philosopher. There is no need to be acquainted with Tully's Offices, to make a man of probity: and perhaps the most virtuous woman in the world, is the least acquainted with the definition of virtue. But it is no less true, that an improved understanding can only render society agreeable; and it is a melancholy thing for a father of a family, who is fond of home, to be obliged to be always wrapt up in himself, and to have no body about him to whom he can impart his sentiments.

Besides, how should a woman void of reflection be capable of educating her children? How should she discern what is proper for them? How should she incline them to those virtues she is unacquainted with, or to that merit of which

she has no idea? She can only soothe or chide them; render them insolent or timid; she will make them formal coxcombs, or ignorant blockheads; but will never make them sensible or amiable.

It is not proper, therefore, for a man of education to take a woman without any, nor consequently to choose one in a station of life which deprives her of that benefit. But I had rather a hundred times have a simple girl, meanly educated, than a learned and witty lady, who should come into my family to erect a literary tribunal, of which herself is president. A witty wife is a scourge to her husband, her children, her friends, her servants, and to all the world. Her sublime elevation of genius makes her despise all the duties of a wife; and she always affects, like madam de l'Enclos, to display the sense and knowledge of a man. Abroad she is always ridiculous, and justly censured; because it is impossible to avoid ridicule and censure, when we start from our condition, and are not formed for that which we assume. These women of genius never impose upon any but fools. We always know what artist or what friend held the pen or the pencil in all their works. We know what man of letters was the oracle they privately consulted. All this imposture is unbecoming a prudent woman. Even if she had real talents, her pretensions would debase them. On the contrary, it is her pride to pass unnoticed; her glory consists in the esteem of her husband; her pleasure is centered in the happiness of her family. Reader, I appeal to you; be sincere: which is it that gives you the

best opinion of a woman, which makes you accost her with the greatest respect, the seeing her employed in the occupations of her sex, in the cares of her family, surrounded with her children; or the finding her busy in scribbling verses at her toilet, encompassed with pamphlets, trifling billets, and message-cards? Every learned lady would remain a virgin for life, if there were none but sensible men in the world.

*Quæris cur nolim te ducere, Galla? Diserta es.*

Next to these considerations comes that of person. This is the first thing which makes an impression, and the last which we ought to regard; yet it ought not to be entirely overlooked. Extraordinary beauty ought rather, in my opinion, to be avoided, than desired in matrimony. Beauty soon palls by fruition; at the end of six weeks it is of no value to him who enjoys it, but its inconveniences are as lasting as itself. If a beautiful woman is any thing less than an angel, her husband must be the most unhappy of men; and admitting she were an angel, how will she secure him from being surrounded with rivals? If extreme deformity were not disgusting, I should prefer it to excessive beauty; for, in a short time, either becoming indifferent to the husband, beauty is an inconvenience, and deformity an advantage; but that degree of ugliness which produces disgust, is the worst of all misfortunes; the idea, instead of being effaced by time, continually increases, till it grows into confirmed antipathy: such a marriage must be truly



truly miserable : even death itself would be preferable.

A medium is desirable in every thing, not excepting beauty. An agreeable and graceful figure which does not inspire love, but esteem, is most to be preferred : it is of no prejudice to the husband, and the advantage turns to the mutual interest of both husband and wife. Graces do not fade, like beauty ; they are lasting, they are continually renewing ; and a virtuous woman, who has attractions, will, thirty years after marriage, be as agreeable to her husband as she was on her wedding-day.

Such are the considerations which determined me in the choice of Sophia : a disciple of nature's, as well as Emilius. She will suit him better than any other ; she will behave to him as a wife ought to behave to her husband. She is his equal in birth and merit, though his inferior in point of fortune. She is not striking at first sight, but she grows more agreeable every day. Her greatest charm operates by degrees, it does not display itself but upon intimate acquaintance, and her husband will be more sensible of it than any other man living ; her education is not extraordinary, neither has it been neglected ; she has taste without application, talents without art, judgment without knowledge. Her understanding is not instructed, but it is cultivated for information ; it is a soil well prepared, which only wants sowing, to yield a plenteous harvest. She has read few books beside Telemachus, which fell into her hands by chance. But can a girl capable of being enamoured with Telemachus,

have a heart without affections, and an understanding without refinement? O how lovely is her ignorance! Happy is he who is destined to instruct her! She will never pretend to be the tutor of her husband, but will be content to be his pupil. Far from attempting to subject him to her taste, she will accommodate herself to his. She will be more estimable to him, than if she was learned: he will have a pleasure in instructing her.—It is time they should be introduced to each other: let us make haste to bring them together.

We quitted Paris without the least regret. That trifling place is not to our taste. Emilius turned an eye of contempt towards the city, and said with concern, How many days have we lost in a fruitless search! It is not there I am to look for a wife: My Friend, you knew that she was not to be found there; but my time is no loss to you, and my misfortunes occasion you no solicitude. I looked at him attentively, and asked him, without emotion, Emilius, do you really think what you say? On this, in an instant he flew into my arms, embracing me tenderly, without saying a syllable. This is always his reply, when he has been in the wrong.

We are now on the road, like true knights-errant; but not in pursuit of adventures: which, on the contrary, we avoid by quitting Paris. We chiefly resemble them in our erratic unequal manner of travelling, one while going briskly, and at other times moving gently along.

By

By this time, I suppose, the reader is too well acquainted with me and my pupil, to imagine us, according to the custom of others, both asleep in a warm post chaise, travelling without seeing or observing any thing, annihilating the interval between our departure and our arrival, and, by the rapidity of our journey, losing time, by way of saving it.

Men complain that life is short, and yet they endeavour to render it shorter; not knowing how to make a proper use of it, they lament the rapidity of time, and yet it is evident that it passes away much slower than they would have it. Always eager after some distant object, they regret the intermediate time which divides them from it; one wishes for to-morrow, another for a month hence, another for ten years hence; no one has the philosophy to live to-day; no one is satisfied with the present hour, but all think it drags too heavily. When they complain that time runs too swiftly, they are not sincere; they would give any thing to accelerate its pace: they would readily expend their fortunes to consume their whole life; and perhaps there is not an individual, who would not have reduced his existence to the space of a few hours, if he had been master of the power of cancelling that time which hung heavy on his restless mind; or that which, in the eagerness of his expectation, separated him from the wished-for moment. One spends half his days in going from Paris to Versailles, from Versailles to Paris, from town to country, from country to town, from one place to another; and his hours would be very tedious, if he



had not the secret of dissipating them in this manner. He really leaves his concerns, in order to find employment in the pursuit of business; he thinks to fetch up the time he dissipates, and which otherwise he would not know how to employ; or rather, on the contrary, he gallops for the sake of galloping back again, and comes post to town, for no other end, but to return in the same manner.—Mortals, will you never cease to reproach nature? Why will you complain that life is short, when it is not so short as you wish it? If there is one among you who can moderate his desires, so as never to wish time to fly, such a one will never think it too short. To live, and to enjoy life, will, to him, be the same thing; and should it be his fate to die young, he will die full of days.

If I had no other advantage in my plan, that alone would give it the preference above any other. I did not educate Emilius to desire or wait for happiness, but to enjoy it; and when he extends his desires beyond the present, it is not with such an ardent impetuosity, as to make him regret the slowness of time. He will not only enjoy the pleasure of desire, but that of going to the object desired; and his passions are so truly moderate, that he is always more where he is, than where he is to be.

We do not therefore run like couriers, but proceed like travellers. We do not only think of the two extremes, but of the interval which parted them. Travelling itself is a pleasure to us. We do not travel in a melancholy posture, imprisoned in a close cage. We do not travel in  
luxury

luxury and soft ease, like women. We do not exclude ourselves from the air, nor from the prospect of the objects around us, nor lose the opportunity of viewing them when it is agreeable to us. Emilius never steps into a post chaise, nor ever travels post, but on urgent occasions. But what urgent business can Emilius have, except to enjoy life? shall I add, and to do all the good in his power? No; for that itself is enjoying life.

I can conceive but one way of travelling, pleasanter than on horseback; viz. going on foot. You set out at your own time; you stop when you please; you take as much or as little exercise as you chuse; you view all the country; you turn to the right or left; you examine every thing which strikes you; you stop at every point of view. Do I see a river: I coast along it. Do I approach a hanging wood: I walk under its shade. A grotto: I enter it. A quarry: I examine its strata. Wherever I perceive any thing which invites me, I stop. The moment my curiosity is satisfied, I depart, without waiting for horses or postilions. I am not curious about picking out beaten paths, or convenient ways, but I tread wherever a man may pass: I see whatever man can see; and being dependant on no one but myself, I enjoy the most perfect liberty which man can possess. If bad weather overtakes me, and walking grows disagreeable, then I take horse. If I am tired . . . but Emilius is never tired; he is robust; and why should he tire himself, who is never in haste? If he should make a stay on his journey, he is never at a loss

for amusement; being a workman, he can always divert himself among the artizans of the village.

To travel on foot, is to travel like Thales, Plato and Pythagoras. I can scarce conceive how a philosopher can resolve to travel any other way, and withdraw himself from the survey of those treasures which he treads under feet, and which the earth lavishes to his sight. Who that has the least taste for agriculture, would not be curious to know the particular products of the climate in the places he passes through, and the method of their cultivation? Who that has the least taste for natural history, can traverse a soil without examining it? a rock, a mountain, or a meadow, without looking for fossils, or botanizing, as he goes? Our fashionable philosophers study natural history in their closets; they know the names of things, but have no idea of their nature. But the cabinet of Emilius is richer than that of kings; his cabinet is the whole earth. Here every thing is displayed in its proper place; the Naturalist, who hath the care of it, arranging all things in the finest order. Not d'Aubenton himself could class them better.

What a variety of pleasures are combined by such an agreeable method of travelling! not to speak of our health, which it establishes, or of our spirits, which it exhilarates. I have always found those who travel in easy carriages, thoughtful, melancholy, peevish or uneasy; and those on foot always chearful, light-hearted, and satisfied with every thing. How glad we are  
when



when we get to our night's lodging! How favoury we find a coarse meal! With what pleasure we sit down to table! How soundly we sleep in a hard bed! When we only want to get to our journey's end, we may take a post-chaise; but when we are inclined to travel, we should go on foot.

If Sophia is not forgotten before we can have travelled fifty leagues in the manner I have described, either I must have but little address, or Emilius must have very little curiosity: for with so much knowledge of nature, it is difficult to resist the temptation of acquiring more. Our curiosity increases in proportion to our information; and he knows just enough to make him eager for farther instruction.

Nevertheless, one object draws on another, and we still keep going on. I fixed on a very distant place for our first journey: the pretence was plausible: on quitting Paris, we were to go a great way in pursuit of a wife.

One day, having strayed longer than usual in an unfrequented mountainous country, we lost our way. But it was of no consequence to us; all ways are good, if they do but lead to the wished-for object. But it is necessary to meet with accommodations when one is hungry. In this situation, luckily we met with a peasant, who took us into his cottage; and we eat eagerly of the coarse diet he set before us. Seeing us make so hearty a meal, he said, If providence had directed you to the other side of the hill,

hill, you would have been better entertained . . . You would have found a happy family . . . Such charitable folks ! . . . Such good people ! . . . They have not, indeed, more good-will than I, but they have better means, though it is said that they have been much richer formerly . . . But, thank God, they do not feel the want of it ; and all the country is the better for what they have remaining.

The heart of the benevolent Emilius cheered up when he heard the expression of " Good " people." My friend, said he, looking earnestly at me, let us visit the family who are so much beloved in their neighbourhood. I should delight to see them ; perhaps they may be glad to see us likewise. I am certain that they will receive us well : if we are agreeable to them, they will not be otherwise to us.

Having got an exact direction to the house, we set out and wandered through the woods. A heavy rain overtook us on our way, and retarded our pace, but without obliging us to stop. At length we reached our journey's end, and in the evening arrived at the house, which, though plain, makes some appearance, in the midst of the hamlet. We presented ourselves, and requested the rights of hospitality. The master was called to speak to us, and he asked us some questions, but interrogated us with great complaisance. Without telling him the intent of our journey, we acquainted him with our having lost our way. His former prosperity has given him the facility of discerning the condition of men  
from

from their manners; (they who have lived in high life, are seldom mistaken in this respect) and by means of this passport, we gained admittance.

We were conducted into a small apartment, but it was decent and convenient. They made us a fire, and we were provided with cloaths, and every thing we had occasion for. How is this! said Emilius in a surprise; one would conclude they had expected us. What a just account the peasant gave us! What care, what attention, what benevolence! and all for strangers! I can fancy myself in the days of Homer. You are in the right, said I, not to be insensible to such treatment, but do not be surprised at it. Where strangers do not often come, they are always welcome. Nothing renders people more hospitable, than their having occasion to exercise it but seldom: it is the abundance of guests which destroys hospitality. In the days of Homer, people travelled but little; and travellers were every where well entertained. Perhaps we are the only guests whom they have entertained here for many months past. No matter, he replied; there is still some merit in knowing how to live without company, and yet always to receive them well.

When we were dried and a little refreshed, we rejoined the master of the house. He presented us to his wife, and she received us not only politely but heartily. Emilius was mostly honoured with her observation. A mother, in such a critical situation as she was, seldom sees, without



without emotion, or at least without curiosity, a man of that juvenile age come into her house.

They hastened supper on our account. When we entered the room, we saw five plates: we seated ourselves, and found a place vacant. A young damsel came in, made a low curtsy, and modestly took her place without saying a word. Emilius, who was taken up with the keenness of his appetite, or with answering occasional questions, just saluted her, and fell to eating again. The principal object of his journey was so far from his thoughts, that he imagined himself as yet at a great distance from it. The conversation turned on our having lost our way. Sir, said the master of the house to Emilius, you seem to be a discreet and amiable youth; and I cannot help thinking that your governor and you are arrived here wet and fatigued, in the same condition as Mentor and Telemachus landed on the island of Calypso. It is true, replied Emilius, that we here meet with the hospitality of Calypso. To which his Mentor added, And the charms of Eucharis. But Emilius, though acquainted with the Odyssey, had not read Telemachus, and did not know who Eucharis was. As for the young maiden, I perceived her blush exceedingly, and look down upon her plate, with evident marks of confusion. Her mother, who observed her emotion, made signs to her father, and he changed the conversation.—In speaking of his retirement, he was insensibly led to a relation of the accidents which occasioned it: his misfortunes, the virtues of his wife, the consolation they found in their mutual affection, and

and the pleasant and tranquil life they led in their retreat; but never said one word of their daughter. These circumstances formed an agreeable and affecting detail, which no one could hear without emotion. Emilius, moved with sympathetic tenderness, ceased eating, to listen to the story. At length, when the most worthy of men came to that part of his history, wherein he expatiated with pleasure on the attachment of the most amiable of women, the young traveller, forgetting himself, grasped the husband's hand, which he had taken hold of, and with the other seized the hand of his wife, which, in a kind of transport, he bedewed with his tears. Every one was delighted with the youth's unaffected sympathy: but the daughter, more affected than any one at this symptom of his tenderness, thought that she beheld Telemachus weeping over the misfortunes of Philoctetus. She cast a look towards him by stealth, in order to examine his person more attentively; and she perceived nothing which injured the comparison. His open air denotes freedom without arrogance; his manners are lively, without being giddy; his sensibility rendered his look more gentle, and his countenance more affecting. Seeing him weep, she was ready to mingle her tears with his. Though she had so good an excuse, yet a secret shame restrained her. She even reproached herself for the tears which were ready to start from her eyes, as if it were a weakness to bewail the misfortunes of her family.

Her mother, who, during the whole time of supper, had not ceased to watch her, perceived the

the restraint she was under, and delivered her from it, by sending her on some little errand. She returned in a minute, but so far from being recovered, that her confusion was visible to every one. Her mother, with an affectionate tone, said to her, Sophia, compose yourself; will you never cease bewailing your parents misfortunes? You, who are our only comfort under them, ought not to be more affected with them than we are.

You might have perceived Emilius start at the word Sophia. Struck with a name so dear to him, he expressed his surprize by casting an eager look toward the amiable object that bore it. ‘Hah! said he to himself, Sophia! art thou the Sophia whom my heart pursues?’—He observes her, he examines her with a kind of fear and doubt. He does not discover the exact figure which his imagination had painted; and he is at a loss to conclude, whether that which he beholds is better or worse. He studies every feature, he remarks every motion and gesture, and every thing suggests a thousand confused thoughts. He would give the world that she would but speak. He casts a look of uneasiness and perplexity towards me; his eyes ask me a thousand questions. He seems at every look; to say; Direct me, before it is too late. If my affections are once attached and misled, I shall never recover them again.

Emilius, of all men in the world, is least capable of disguise. How should he conceal the strongest emotion he had ever felt, in the presence



sence of four spectators who examined him, and among whom, the person in appearance the most inattentive, was in fact the most observant. His confusion did not escape the penetrating eyes of Sophia; his looks informed her that she was the object which occasioned it: she perceived that his inquietude did not yet amount to love; but she engrosses his attention, and that is sufficient.

Mothers have eyes as well as their daughters, and have somewhat more experience. Sophia's mother smiled at the success of our schemes. She read the hearts of the two young people; she perceived that it was time to rivet the affections of the young Telemachus; she made her daughter speak. Her daughter, with her native sweetness, answered in a tone rendered the more affecting by her timidity. At the first sound of her voice, Emilius gave himself up. It is Sophia! he no longer doubts it. If it should not be her, it is now too late for him to recede.

It was then that the charms of that bewitching girl pierced like lightning through his heart; and he began to drink intoxicating draughts of love from her eyes. He no longer talks, he no longer gives you an answer; he sees nothing but Sophia, he hears nothing but Sophia: if she speaks, his sympathizing lips move with hers; if she casts down her eyes, he casts down his; if her heaving bosom seems to labour with a sigh, he fetches one from the bottom of his heart. He seems even animated with the same soul as Sophia. How sudden is the change in his own! It is now no longer Sophia's but Emilius's turn to tremble.

tremble. Farewell freedom, simplicity and frankness. Confused, fearful and embarrassed, he no longer dares to look around him, for fear of finding that he is observed. Ashamed of discovering his feelings, he would be invisible to all the world, that he might indulge himself in contemplating the object of his affections, without being remarked. Sophia, on the other hand, takes courage from the timidity of Emilius ; she perceives her triumph, and enjoys it.

Nol mostra già, ben che in suo cor ne rida.

She does not change countenance ; but notwithstanding her modest air and downcast eyes, her tender heart flutters with joy, and tells her that she has found Telemachus.

If I were to enter here into the plain and artless history of their innocent loves, many perhaps would consider such a detail as a frivolous amusement ; but they would be mistaken. They do not sufficiently consider how much the first attachment of a man to a woman, influences the whole course of their lives. They do not perceive that the first lively impression made by love, or by the propensity which often supplies its place, is attended with effects, of which the connexion is imperceptible in a course of years, but which nevertheless operate till death. In the common treatises of education they give us futile and pedantic lessons, concerning the chimerical duties of children ; and they do not say one word concerning the most important and the most difficult object of education : namely, of that crisis, that intermediate

mediate space, which separates youth from manhood. If I have rendered these essays useful in any particular, it is chiefly by having expatiated on that essential topic omitted by all others; and by not having suffered myself to be discouraged in the undertaking by a false delicacy, or afraid to engage in it on account of the difficulty of expression. If I have explained what ought to be done, I have said what I ought to have said: it is to no purpose to tell me that the whole is a romance. Human nature itself is a very fine romance. If it is nowhere to be found but in my writings, is that my fault? I intended it as the history of my own species: you who deprave human nature, it is you who turn my book into a romance.

Another consideration, which adds weight to the former, is, that I am not describing a young man abandoned from his infancy to fear, desire, envy, pride and all the passions which are imbibed in the common mode of education: I am describing a youth who is not only struck with the first impression of love, but with the first passion of any kind; and from this single passion perhaps, of which he will always retain a lively sense, his disposition will take its unalterable bent. His manner of thinking, his sentiments, his taste, being once established by a settled passion, will acquire such consistence, that they will be incapable of change.

It is easy to conceive that between Emilius and me, a night after such an evening, would not be passed wholly in sleeping. How then? Shall the conformity of a name alone, have such an influence



influence over a discreet man? Is there but one Sophia in the world? Or, are they all alike in disposition, as well as name? Are all the Sophias he sees, *his* Sophia? Is he so weak as to be enamoured of a young stranger, to whom he has never said a word? Stay, young man, consider and examine. As yet you do not know at whose house you are; and to hear you talk, one would conclude that you thought yourself at home already.

But this was not a time for such lessons, and they were not of a nature to be much attended to. They only served to attach the young man the stronger to Sophia, by the earnestness with which he endeavoured to justify his inclinations. The conformity of the name, the fortuitous meeting, even my reserve, all contributed to increase his sensibility: Sophia already stands so high in his esteem, that he depends on making me fond of her likewise.

In the morning, I imagined that Emilius would endeavour to set himself off to the best advantage he could in his old travelling dress. In fact, he took some pains; but I could not forbear smiling to see how eager he was to make use of the linen they had provided. I saw through his designs; it gave me pleasure to find, that by leaving room for making returns, and taking his own in exchange, he made way for establishing a kind of correspondence, which might give him a right to send thither, and to renew his visits.

I ex-

I expected to have found Sophia likewise, on her side, somewhat better dressed; but I was mistaken. This common coquetry is of service to those only who want to please the eye. But that of true love is more refined; and forms higher pretensions. Sophia was dressed plainer than the day before, and even more negligently, though still with the most scrupulous neatness. I can discover coquetry in this negligence, no farther than because I perceive it to be affected. Sophia is sensible that an extraordinary appearance of dress amounts to a declaration, but she does not consider that a studied negligence of attire bears the same indication; it shews that she is rather ambitious of pleasing by the graces of her person, than of her dress. Of what consequence is it how she is dressed, if she does but engage attention? Sophia, already assured of her conquest, is not satisfied to strike the eyes of Emilius with those charms, which his heart is not eager to explore; she is not content that he should see them, she would have him imagine them. Has he not seen enough already, to be anxious about guessing the rest?

It may be supposed that during our discourse that night, Sophia and her mother had also some conversation together. Some confessions were extorted, and some instructions given. The next day they met well prepared. It is not twelve hours since our young couple first saw each other; they have not yet exchanged a single word, and yet you may perceive that they understand each other already. They do not accost  
each

each other in a familiar manner ; their address is timid and awkward ; their downcast eyes seem to avoid a meeting ; and that alone is a significant symptom ; they mutually shun each other ; they already perceive the necessity of being mysterious, before they have conversed together. When we took our leave, we desired the liberty of coming in person to return what we took away with us. Emilius formally requested this permission from the father and mother, at the same time that his eager eyes, turned towards the daughter, sued to her in a more pressing manner. Sophia said nothing, made no motion, seemed to see nothing, to hear nothing ; but she blushed ; and her blushes conveyed even a clearer answer than her parents gave us.

They allowed us to return, without pressing us to stay. This conduct was discreet : they willingly sheltered us as travellers, at a loss for a night's lodging, but it would not be decent for a lover to continue to lie in the same house with his mistress.

We were scarce got out of that beloved house, but Emilius thought of fixing somewhere in the neighbourhood ; the nearest cottage seemed to him too far distant. He would even lie in the moat which surrounds the house. Indiscreet young man, said I, with a tone of commiseration ; has your passion blinded you already ? Are you lost to all propriety and reason ? Unhappy wretch ! you think you have an affection for Sophia, and yet you would dishonour her ! What would people say of her, if they knew



knew that a young man, who came out of the house, lay concealed in the neighbourhood? You love her, you say! Ought you therefore to injure her reputation? Is that a proper recompense for the hospitality with which her parents have entertained you? Would you reflect disgrace on her, from whom you expect happiness yourself? No, said he, with great impetuosity; but of what consequence is the idle talk of mankind, and their unjust suspicions? Have you not taught me to pay no regard to them? Who can judge better than myself how much I honour Sophia? My attachment shall never be a disgrace to her. When my affections and endeavours render her all the homage she deserves, in what can I affront her?

Dear Emilius, said I, embracing him, your reasons are applicable only to yourself; learn to apply them to her. Do not compare a woman's honour with that of a man; they depend on different principles. These principles are equally solid and rational, because they are equally derived from nature; and the same virtue which makes you despise the reports of men respecting yourself, obliges you to pay a regard to them where your mistress is concerned. Your honour depends wholly on yourself; but hers is dependent on the opinion of others. To be negligent of her reputation, is to wound your own; and you forget that justice which you owe to yourself, if you are the occasion of her not receiving that respect which is due to her.

I proceeded then to explain to him the reasons of these distinctions, and convinced him of the

injustice he would be guilty of in paying no regard to them. Is he certain that he shall be the husband of Sophia, of whose sentiments he is wholly ignorant; who in consequence of her own inclinations, or of her parents, may have prior engagements; to whom he is a stranger; and who perhaps has not any of those correspondent requisites, which render the marriage state happy? Is he ignorant that scandal fixes an indelible stain upon a girl, which is not to be effaced even by her marriage with the person who occasioned it? What man of sensibility would injure her he loves? What man of honour would give an unhappy woman occasion to bewail for ever the misfortune of having been agreeable to him?

Emilius, who is always apt to run into extremes, was so terrified at the consequences I described, that he began now to think himself much too near the abode of Sophia: he mends his pace: he looks round about him to discover whether we were overheard; he would sacrifice his own happiness a thousand times over to the honour of his mistress; he had rather never behold her again while he lives, than occasion her the least displeasure. This is the first fruit of the pains I have taken in his youth, so to form his mind as to render it susceptible of affection.

It is our endeavour therefore to settle ourselves at a convenient distance. We enquire, and are told there is a town within six long miles; and we endeavour to procure a lodging there, rather than in the adjacent villages, where our abode might look suspicious.

At

At this town at length we arrive; our young lover entertaining the most pleasing as well as the most prudential sentiments respecting the object of his affections. It is thus that, directing his growing passion to preserve the appearance as well as the reality of virtue, I insensibly reconcile the impetuosity of his inclinations to the laws of decorum.

But matters are now approaching towards a crisis. All the grand difficulties are removed, all the great obstacles are surmounted; the hardest task which remains, is to avoid spoiling my work by being in too much haste to conclude it. Considering the uncertainty of life, we should be careful to avoid that mistaken prudence of sacrificing the present time to that which is to come: it is often sacrificing what is, to what will never be. Let us endeavour to make men happy at every period of life, for fear, notwithstanding all our solicitude, they should die before they attain felicity. Besides, if there is a time to enjoy life, it is certainly towards the close of adolescence, when the faculties of mind and body have attained their full vigour, and when a man in the midst of his career, views at a distance the two extremes, which make it appear short to his imagination. If unthinking youth are mistaken, it is not in covering pleasure; their mistake arises from pursuing false objects of pleasure; and while they are preparing for a future day, they have not the sense to make use of the present moment.

Do but reflect on my Emilius; just turned of twenty, well made, well formed in mind and  
H 2. body,



body, strong, healthy, active, robust, endowed with sense, reason, goodness, humanity, under the influence of good manners and true taste, in love with what is virtuous, practising the rules of benevolence, free from the shackles of prejudice, but subject to the laws of discretion, and faithful to those of friendship, master of all useful, and many ornamental, talents, rather indifferent about riches, trusting for support to his own hands, and under no apprehensions of wanting bread, whatever changes of fortune may befall him.—Behold him now inflamed with a growing passion: his heart exposed to the first attacks of love; his pleasing illusions present to him a new world of delight: he is fond of an amiable object, who is still more amiable in her disposition, than in her person; he hopes for, and expects that return which he believes to be his due; it is a sympathy of soul, it is a concurrence of virtuous sentiments, which first gave birth to their attachment. Such an attachment must be durable: he devotes himself with confidence, and even with reason, to the most charming of all illusions, without fear, without regret, without any other inquietude than that which is inseparable from the expectation of bliss. What can he want to add to his felicity? See, examine, imagine what he can require farther, and what will coincide with the happiness he enjoys? He unites at one time all the blessings he can acquire; there is no making any addition, without diminishing the stock he possesses; he is as happy as a man can be. Shall I interrupt such pure felicity? All that is valuable in life is centered in the happiness he now tastes. What return could

could I make him equivalent to the bliss I should deprive him of? Even the final completion of his desires would break its strongest charm. It is infinitely more pleasing to hope for this supreme delight, than to obtain it: we enjoy it more in expectation than in fruition. O worthy Emilius, love, and be beloved! Enjoy your passion a long while before you gratify it; enjoy love and innocence at once; enjoy an earthly paradise, in expectation of another; I will not shorten this happy period of your life: I will even favour the enchantment, and prolong it as much as possible. Alas! it must end, and that in a short time; but I will at least endeavour that you may always retain it in memory, and never repent that you once enjoyed it.

Emilius did not forget the things we had borrowed. As soon as they were ready, we took horse, and went expeditiously to return them. He now had no sooner set out, than he wished to be at his journey's end. When the heart is a prey to passion, we begin to experience the restless moments of life. If my time has not been mispent, his whole life, however, will not pass in this manner.

Unluckily the road is bad and intricate. We lost our way. He was the first to perceive it, and, without being impatient, without complaining, he applied all his attention to recover it; we wandered a long time, before he knew where he was, and he still kept his temper. This may seem nothing to you, but I, who am acquainted with his natural impetuosity, think it very extraordinary;

traordinary ; I see the fruit of the pains I have taken from his infancy to inure him to the strokes of necessity.

At length we arrived. The reception we met with was more familiar and obliging than at first ; we are already become old acquaintance. Emilius and Sophia salute each other with a little confusion, and without speaking : what should they say to each other before us ? The conversation they would hold, does not require witnesses. We took a turn in the garden, which instead of being laid out into parterres, was commodiously designed for the purposes of the kitchen and table : instead of a park they have an orchard well planted with fruit trees of every kind, and watered with rivulets, whose borders are full of flowers. What a delightful place ! said Emilius, full of enthusiasm ; I think I behold the garden of Alcinous, as described by Homer. Sophia desired to know who Alcinous was, and her mother asked me. Alcinous, said I, was king of Corcyra, whose garden, as described by Homer, is criticized by men of taste, as too simple and void of ornament \*. This Alcinous had  
a lovely

\* Close to the gates a spacious garden lies,  
From storms defended and inclement skies.  
Four acres was th' allotted space of ground,  
Fenc'd with a green inclosure all around,  
Tall thriving trees confess'd the fruitful mold ;  
The red'ning apple ripens here to gold.  
Here the blue fig with luscious juice o'erflows,  
With deeper red the full pomegranate glows ;

The



a lovely daughter, who, the night before her father gave hospitable reception to a stranger,

The branch here bends beneath the weighty pear,  
And verdant olives flourish round the year.  
The balmy spirit of the western gale  
Eternal breathes on fruits untaught to fail!  
Each dropping pear a following pear supplies,  
On apples-apples, figs on figs arise:  
The same mild season gives the blooms to blow,  
The buds to harden, and the fruits to grow.

Here order'd vines in equal ranks appear,  
With all th' united labours of the year;  
Some to unload the fertile branches run,  
Some dry the black'ning clusters in the sun,  
Others to tread the liquid harvest join,  
The groaning presses foam with floods of wine.  
Here are the vines in early flower descri'd,  
Here grapes discolour'd on the sunny side,  
And there in Autumn's richest purple dy'd.

Beds of all various herbs for ever green,  
In beauteous order terminate the scene.

Two plenteous fountains the whole prospect  
crown'd;  
This thro' the gardens leads its streams around,  
Visits each plant, and waters all the ground:  
While that in pipes beneath the palace flows,  
And thence its current on the town bestows.—

POPE.

Such is the description of the royal garden of Alcinoüs in the seventh book of the *Odyssey*, in which, to the scandal of that old dreamer Homer, and of the princes of those days, we find no lattice-work, no statues, no cascades, no Chinese paling.

dreamt that she should soon be married. Sophia was struck, blushed, and cast her eyes on the ground. It is impossible to conceive any one in greater confusion. Her father, who took pleasure in adding to it, continued the discourse, and observed, that the young princess used often to go to the river herself to wash the linen; Do you imagine, he added, that *she* would have disdained to touch the dirty napkins? Sophia, to whom this was directed, forgetting her natural timidity, excused herself with great vivacity, saying, that her pappa was sensible she would have washed all the small linen, if they would have suffered her, and that she would have done \* more with pleasure, if they had laid their commands on her. As she uttered these words, she caught a look at me by stealth with a degree of solicitude, at which I could not help smiling, as I could plainly read in her ingenuous heart, the sentiment which occasioned her to speak. Her father had the farther cruelty to ask her in a tone of raillery, what occasion she had to take this to herself, and what there was in common between her and the daughter of Alcinous? Abashed and trembling, she now durst hardly breath, or look any one in the face. Lovely girl! it is too late to dissemble; you have made the declaration in spite of yourself.

These little railleries were soon forgotten, or appeared to be so; very luckily for Sophia, Emi-

\* I must own that we have some obligations to Sophia's mother, for not suffering her to spoil her soft hands in the wash-tub: those hands which Emilius was destined so often to kiss.

lius

lius was the only one who did not comprehend their meaning. We continued our walk, and the young people who had hitherto kept even with us, could scarce confine themselves to our slow pace; they insensibly got before us, they drew near to each other; at length they entered into conversation, and we saw them at a good distance from us. Sophia appeared to be composed and attentive; Emilius was talking with great vivacity and emotion; and neither of them seemed to be tired with the discourse. After having walked about an hour we returned; we called to them, they came back, but walked slowly in their turns, and one might see that they were willing to make the most of their time. At length their conversation ceased of a sudden, before we were within hearing of them, and they doubled their pace to rejoin us. Emilius accosted us with an open and engaging air; his eyes sparkled with joy; he cast them nevertheless with some concern towards Sophia's mother, to see what reception she would give him. Sophia's behaviour was more embarrassed; when she came up to us, she seemed quite confused at having been so long engaged in private conversation with Emilius: she who had so often been alone with others, without thinking any harm in it. She hastened to her mother, a little out of breath, and said something, of no great consequence, in order to carry the appearance of not having been long detached from the company.

From the serenity visible in the countenances of the lovely young couple, one might perceive that their conversation had relieved their tender



minds from a great burthen. They are not less reserved with each other, but their reserve is less troublesome to them. Nothing but what is respectful comes from Emilius, nothing but what is modest from Sophia, nothing but what is virtuous from both. Emilius now ventures to speak to her; sometimes she ventures to answer him; but she never opens her mouth, without first consulting her mother's eyes. The most visible alteration in Sophia's behavior is towards me. She pays a more earnest regard to me, she speaks to me more affectionately, she is attentive to every thing which may give me satisfaction; I perceive that she honours me with her esteem, and that she is anxious to obtain mine. I can conceive that Emilius has spoke to her concerning me; one would conclude that they had already plotted to engage me in their party: there was, however, no such contrivance, and Sophia herself is not to be won so soon. He will perhaps have more occasion for my intercession with her, than for her's with me. Amiable pair!—As I am persuaded that my young friend's grateful heart engaged him to make me a principal topic of conversation, in his first interview with his mistress, that persuasion alone is a recompence for all my trouble: his friendship has repaid me all.

Our visits were repeated. The interviews between the young people grew more frequent. Emilius, intoxicated with love, thought himself at the very summit of happiness. Nevertheless, he could not engage Sophia to give her direct assent; she heard him, and made no reply. Emilius

hus was fully acquainted with her modesty; so much reserve did not surprize him greatly; he is sensible that she has no dislike to him; he knows that it belongs to parents to dispose of their children in marriage; he concludes that Sophia waits for her parents commands; he asks her leave to solicit their consent, which she does not oppose. He communicates his design to me, and I propose it to them, even in his presence. How greatly was he surprized to hear that Sophia was left at her own disposal, and that it depended on her alone to make him happy! He was at a loss how to account for her conduct. His hopes are damped: he is alarmed! he finds that he has not made such a progress as he imagined; and it is on this occasion that the most ardent love employs it's most affecting rhetoric, for the purposes of persuasion.

Emilius could not guess what obstacle opposed his happiness: if he is not told it, he will never discover it while he lives, and Sophia is too proud to tell him. The difficulties which lie before her, would make another forward to accept his proposals; she has not forgotten the instructions of her parents. She is poor; Emilius is rich. How very necessary is it for him to engage her esteem! What a share of merit must he have to remove this inequality? But how should he think of these obstacles? Does Emilius know that he is rich? Does he even condescend to enquire about it? Thank heaven, he has no need of riches, he knows how to be beneficent without them. The good he does, issues from his heart, not from his purse. He bestows his

time, his solicitude, his affections, his person to comfort the afflicted; and in making an estimate of his bounty, he takes no account of the money he distributes among the indigent.

Not knowing to what cause he should refer his disgrace, he attributes it to his own fault; for who should dare to tax the object of his adoration with caprice? The humiliation of self-love increases the regret of having been rejected. He no longer approaches Sophia with the amiable confidence of a mind conscious of reciprocal worth, but appears fearful and trembling before her. He despairs of gaining her affections, and tries to move her compassion. Sometimes indeed his patience is exhausted; indignation is ready to take place, while Sophia seeming to anticipate his impetuosity, disarms him with her looks; her very silence intimidates him; and he becomes more submissive than before.

Tired with this obstinate resistance and invincible silence, he poured forth his mind into the bosom of his friend. There he reposed the griefs of his wounded heart, imploring his advice and assistance. "What an impenetrable secret!" said he. "She is undoubtedly interested in my behalf: so far from avoiding me, she is pleased with my company. She receives me with tokens of pleasure, and expresses regret when we part: she accepts of my assiduities, with kindness; my services seem agreeable to her; she condescends to give me her advice, and even sometimes honours me with her commands. Nevertheless she rejects my solicitations, and is unmoved



moved by my importunities. If I venture to speak of our union, she imperiously enjoins me silence, and if I persist, she leaves me. With what reason can she imagine that I should be attached to her, when she will not allow me to speak of her being attached to me? You whom she respects, you whom she loves, and on whom she dares not impose silence, do you speak to her; make her explain herself; assist your friend; accomplish the work you have begun; let not all your cares prove fatal to your pupil: the sentiments you have inspired will make him unhappy, if you do not complete his felicity."

I addressed myself to Sophia, and with some difficulty extorted a secret from her, which I knew before she told it me. It was with more difficulty that I obtained her leave to acquaint Emilius with it. The explanation I gave him, threw him into a surprize, from which he could scarce recover. He cannot account for this delicacy; he cannot conceive that the possession of a sum of money, more or less, contributes anything to the owner's character or merit. When I gave him to understand what an influence wealth had over the world, he burst into laughter; and transported with joy, was for going away directly, to divest himself of all he was worth, in order to have the honour of being as poor as Sophia, and of returning in a condition worthy to be her husband.

How! said I, stopping him and laughing in my turn at his impetuosity, will that young head of yours never grow sedate? After having philosophized

Josephized all your life, will you never learn to reason? Do not you perceive that by pursuing your strange project, you make your condition worse, and render Sophia more relentless? It is but a trifling advantage to have a better fortune than her, but it would be a great one to have sacrificed every thing to her, and if her pride will not suffer her to lay herself under the former obligation; how, do you think, she can determine to submit to the latter? If she cannot bear that a husband should reproach her with having advanced her fortune, how can she endure that he should reproach her with having beggared himself on her account? It would be unhappy for you, if she should ever suspect your having entertained such a design. On the contrary, let your love for her induce you to oeconomy, lest she should accuse you of endeavouring to gain her by stratagem, and of making a voluntary sacrifice to her of that wealth, which you would otherwise imprudently dissipate.

Do you imagine that in reality she has any aversion to a large fortune, and that your riches are the immediate grounds of her opposition? No, my dear Emilius, it proceeds from a more weighty and solid reason, that is, from the consideration of the effect which riches produce in the owner's mind. She knows how much the goods of fortune are esteemed by those who possess them. They who are wealthy, prefer gold to merit. In setting money against services, they find that the latter never ballance the former, and they think that the overplus is due to them, even after a life spent in serving them for a  
bare

bare subsistence. What have you to do then, Emilius, in order to remove her apprehensions? Make yourself thoroughly known to her; but this is not the business of a day. Shew her that you have the treasures of a noble mind, which are superior to the riches you have the misfortune to inherit. Endeavour by time and perseverance to overcome her scruples: oblige her, by displaying generous and elevated sentiments, to forget your riches. Love her, serve her, and assist her respectable parents. Convince them that your assiduity is not the result of an idle and transient passion, but of indelible principles deeply engraven in your mind. Pay due respect to merit abandoned by fortune; this is the only way to obviate her present scruples.

One may easily conceive with what transports of joy the young man attended to this discourse, and with what hope and confidence it inspired him; how happy he thought himself in being obliged to observe a conduct, to render himself acceptable to Sophia, which he would have practised, if Sophia had never been, or he had never been in love with her. Who is there, the least acquainted with his character, that cannot imagine his behaviour on this occasion?

Behold me now the confident of our young people, and the mediator of their loves! A fine employment for a governor! So good a one, that I never in my life did any thing which raised me more in my own opinion, and which gave me such heart-felt satisfaction. Besides, such an employment is attended with agreeable circumstances;



stances; I am not an unwelcome guest; and the parents leave the conduct of the young lovers to my discretion. Emilius, always fearful of disobliging me, was never more tractable. The young lady loads me with civilities, of which, however, I am not the dupe, and of which I place no more to my own account than belongs to me. It is thus that she indirectly indulges the regard she bears to Emilius. Thus she bestows a thousand caresses on him by proxy; which she had rather die than yield to himself: and he, who knows that I will not hurt his interest, is delighted that I am on such good terms with her. When she refuses the offer of his arm as we are walking, he comforts himself that she gives mine the preference. He retires without murmuring, and pressing my hand, says to me with a low tone and downcast eye, My dear friend, speak in my behalf. He watches us with eager eyes; he endeavours to read our sentiments in our countenances, and to interpret our discourse by our motions; he knows that nothing which passes between us, is indifferent to him. Lovely Sophia! how much your tender heart is at ease, when, without being overheard by Telemachus, you can discourse with his Mentor! With what amiable sincerity you suffer him to read all that passes in your affectionate bosom! With what pleasure you disclose to him your perfect esteem for his pupil! With what ingenuoufness you suffer him to discover that you entertain for this worthy youth the most tender sentiments! With what affected resentment you dismiss the intruder, when his impatience prompts him to interrupt you! With what agreeable indignation  
you.

you reprove his indiscretion, when he comes unseasonably to prevent your speaking in his commendation, and attending to me, in order, from my answers, to collect some additional reasons for loving him!

Having at length gained toleration as a professed lover, Emilius made the best use of his privilege; he talks, he presses, he solicits, he importunes. Though he receives unfavourable answers, though he is repulsed, he is not discouraged: it is enough for him that he is heard. At last he obtains, not without difficulty, that Sophia on her side should publickly take upon her to prescribe to him his duty as a lover, that she should command instead of intreating, that she should receive without returning thanks, that she should regulate the number and times of his visits, that she should forbid him to come till such a day, or stay beyond such an hour. All this was not concluded in jest, but very seriously; and though it was with difficulty that she assumed these rights, yet she exercised them with a rigour, which often made poor Emilius regret that he had ever granted them. But whatever she commands, he makes no reply; and frequently as he is taking leave in obedience to her, he looks at me with a chearful eye, as if he meant to say, You see that she has taken possession of me. At the same time the haughty fair one penetrates his meaning, and smiles in secret at the pride of her captive.

O, that I had the pencil of a Raphael; and the pen of a Milton, to paint the voluptuous  
scenes,

scenes, and describe the exquisite delights of love and innocence! No, rather be concealed every delusive art, before the sacred truth of nature. Be the heart susceptible, and the mind virtuous; then let the unrestrained imagination represent the transports of two young lovers, who, under the eyes of their parents and governors, indulge themselves, without fear, in the sweet, the flattering illusions of love; and in the intoxication of desire, advancing slowly towards the destined moment of their union, interweaving with flowers and garlands that happy knot, which is to join them till death. So many delightful images insatuate me, I collect them without order or regularity; the delirium they occasion prevents my combining them. Oh! who is there that has a feeling heart, and cannot form to himself the delightful picture of the different situations of the parents, the daughter, the governor, the pupil, and their reciprocal concurrence towards the union of the most lovely pair, whom virtue and mutual affection can unite to bless!

It is now that Emilius, being sincerely anxious to please, began to perceive the value of those agreeable talents he had acquired. Sophia is fond of singing, he sings with her: he does more, he teaches her music. She is active and lively; she loves to be in motion; he teaches her to dance, and changes her irregular steps into the graceful movements of art. Such lessons are delightful; youthful gaiety gives them life, and softens the respectful timidity of love; a lover is allowed to give lessons with rapture; it may be permitted



permitted *him* to be a dancing-master to his mistress.

They have an old harpsichord, quite out of order. Emilius repairs and tunes it. He is an harpsichord-maker as well as a joiner; he was always taught to forego the assistance of another, in every thing which he could do himself. Their house standing in a situation perfectly picturesque, he has drawn several views of it, in which Sophia has sometimes assisted, and with which she has embellished her father's closet. The frames are not gilt, and they do not require such ornament. By observing the drawings of Emilius, and imitating them, she improves by his example, she cultivates every talent, and her manner gives a lustre to them all. Her father and mother recollect their antient prosperity, on seeing this little revival of the fine arts around them, for which alone they prized their former condition. Love has adorned every part of their house; love alone, without cost or trouble, has furnished them with the same pleasures, which were formerly provided at much trouble and expence.

As the idolater enriches the object of his adoration with the treasures he values most, and adorns the altar of the god he worships; so the lover delights to see his mistress perfect, and is continually desirous of gracing her with some new ornament. She does not require any addition to be agreeable to him; but he has a desire of adorning her; it is a new homage which he thinks he pays to her; it is a circumstance which he

adds to the pleasure he takes in admiring her. He imagines that nothing beautiful is in its proper place, unless it embellishes that beauty which he thinks supreme. It is a very affecting sight, and which at the same time makes one smile, to see Emilius eager to teach Sophia all that he knows; not considering whether what he would have her learn is agreeable to her taste, or suitable to her. He talks to her on every subject, he explains every thing to her with a childish eagerness; he thinks that he need but speak, and that she will understand him immediately: he anticipates the pleasure he shall enjoy in reasoning and philosophising with her; he considers all acquisitions as useless, which he cannot display before her: he is almost ashamed to know any thing of which she is ignorant.

Behold him, therefore, giving her lessons in philosophy, mathematics, history, in short, in almost every thing. Sophia with pleasure forwards his zeal, and endeavours to improve. When he can obtain the favour of giving his instructions on his knees before her, how happy is Emilius! he thinks paradise open before him. Nevertheless this attitude, which is more uneasy to the scholar than to the master, is not the most favourable for instruction. In such a situation, the fair pupil does not know what to do with her eyes, in order to avoid her lover's, which are always on the watch; and when their looks meet, the lesson does not go on the better for the rencounter.

Women are not incapable of the art of thinking, but they ought only to have a superficial knowledge.

knowledge of the abstruse sciences. Sophia conceives every thing, but has not a good memory. She makes the greatest progress in morality and matters of taste; as for physics, she only retains an idea of some general laws, and the theory of the system of the universe. Sometimes, in their walks, as they are surveying the wonders of nature, they venture to exalt their pure and innocent minds to a contemplation of its author. They do not dread his presence, they open their hearts before him.

How! two lovers in the prime of their youth, pass their time in talking of religion! Do they spend their hours in repeating their catechism?—Why should we ridicule what is truly noble? Yes, without doubt, they may repeat it in the course of the illusion which transports them; they find themselves innocent, they love each other, they discourse together with a degree of enthusiasm, concerning that divine perfection, which stamps a value on virtue; and the sacrifices they make to it render it still more estimable. During the transports which they are forced to subdue, they frequently shed tears together, pure as the dew of heaven; and those delicious tears form the enchantment of their lives; they are under the influence of the most delightful delirium of which the human heart can be susceptible. Even their self-denial increases their felicity, and they acquire honour in their own estimation, from the sacrifices they make to virtue. Ye sensual beings, bodies without souls, they will one day experience your pleasures, and yet will look back with regret as long as they live,



live, on that happier time when they denied themselves such gratification.

Notwithstanding this good understanding between them, they have sometimes slight dissensions, nay even quarrels; the lady is not without some tincture of caprice, nor her lover without impatience; but these little storms soon vanish, and only serve to strengthen their union; in truth, experience has taught Emilius, not to be so much afraid of them for the future; the reconciliation being more to his advantage, than their little bickerings do him prejudice. The advantage he reaped from their first disagreement, made him hope for the same on all future occasions: he was mistaken: but if he does not always make the same acquisition, nevertheless he always gains something, in obtaining a confirmation from Sophia, that she is sincerely interested in his affections. The reader may be curious to know what was the advantage he gained. And I am the more willing to tell him, as the example will give me an opportunity of inculcating a very useful maxim, and of combating a very pernicious one.

Emilius is really in love; of course he is not forward; and we may conceive still farther, that the haughty Sophia will not admit familiarities. As discretion has its bounds in every thing, one would rather tax her with shewing too much severity, than too much indulgence; and even her father is afraid lest her excessive pride should degenerate into arrogance. In the most private conversations, Emilius dares not solicit the least favour, nor even seem to desire it; and when she

she condescends to take hold of his arm as they are walking, a favour which she does not suffer to be usurped as a right, he scarce ventures, with a swelling sigh, to press her hand to his bosom. Nevertheless, after a long restraint, he will run the risk of imprinting a kiss upon her sleeve by stealth, and sometimes he is so happy, that she is willing to overlook it. One day, however, when he was inclined to take this liberty, in a more open manner, she took it into her head to think it improper. He persisted, she grew angry; her indignation made her utter some serious expressions; Emilius did not bear them without reply: they pouted the rest of the day, and parted in a discontented mood.

Sophia was uneasy. Her mother was her confidant; how could she conceal her inquietude from her? It was their first quarrel; and a quarrel of an hour was a matter of vast consequence! She repented her indiscretion; her mother allowed her to repair it; her father even commanded her.

The next day, the restless Emilius made his visit sooner than ordinary. Sophia was at her mother's toilet; the father likewise was in the same apartment: Emilius entered in a respectful manner, but with a melancholy air. The father and mother had scarce paid their compliments to him, before Sophia came up, and presenting her hand, asked him with a reconciling tone, how he did? It was evident that her pretty hand was thus stretched forth to receive a kiss; he took hold of it, but did not offer to salute it. Sophia, somewhat abashed, drew it back with as good

good a grace as she could. Emilius, who is not accustomed to the manners of the sex, and who has no idea of caprice, does not forget readily, neither is he so soon appeased. Sophia's father seeing her disconcerted, threw her into the utmost confusion by rallying her on her disappointment. The poor girl, thus vexed and mortified, does not know what to do with herself, and would give the world that she did but dare to cry. The more she restrains herself, the more her heart swells; at length, a tear starts forth in spite of her. Emilius saw the tear, threw himself on his knees, seized her hand, and impressed kisses on it with a degree of rapture. In truth, you are too condescending, said her father, bursting into laughter; I should shew less indulgence to such whimsical girls, and I would avenge myself on the very lips which had offended me. Emilius, emboldened by this declaration, turned a suppliant eye towards the mother, and, thinking he beheld a sign of approbation, made trembling advances towards Sophia, who turned aside her face, and, to save her lips, presented her rosy cheek. The indiscreet youth was not satisfied; she made a faint resistance. What a kiss, if it had not been given in the presence of a mother!

After this exemplary punishment, the father went out on business, and the mother, having sent Sophia away on some pretence, she addressed herself to Emilius in the following very serious terms: 'Sir, I am persuaded that a young man, like you, well born and educated, endowed with honourable sentiments and good morals, cannot repay with dishonour, that friendship which



which the family has shewn to you. I am neither severe nor prudish; I know how to make proper allowances for the levity of youth, as you may conclude from what I just now suffered to pass under my eye. Consult your friend with regard to your duty, he will tell you the difference between the toying which is authorized by the presence of a father and mother, and those liberties which are assumed in their absence, by abusing their confidence, and turning those very favours into snares, which, before them, are no more than innocent freedoms. He will inform you, sir, that my daughter was no otherwise to blame with regard to you, than in not perceiving at first, the impropriety of permitting what she ought never to suffer: he will tell you, that whatever is taken as a favour, actually is one, and that it is unbecoming a man of honour to impose on the simplicity of a young girl, by assuming those liberties in private, which she may admit of before company. For every one knows how far decency will allow him to go in public; but no one can tell what lengths he may proceed in private, who makes himself the sole judge of his own desires.

After this just reprimand, which was more addressed to me than to my pupil, this discreet mother quitted the room, and left me in admiration of her uncommon prudence, in being under no apprehension at a lover's kissing her daughter's lips in her presence, but alarmed that he should even venture to kiss the hem of her garment in private. On reflecting upon the folly of our

modern maxims, which sacrifice modesty to decorum, I can easily conceive why the language grows chaste, as the heart grows depraved, and why their behaviour is the most scrupulous, who are in fact the most designing.

While I was recommending these duties to Emilius, which I ought to have inculcated sooner, a new reflection occurred to me, which, perhaps, does most honour to Sophia, and which, nevertheless, I take care not to communicate to her lover. What I mean to observe is, that all the affected pride which is imputed to her, is but a prudent precaution to secure her against herself. Having the misfortune to find herself of a warm constitution, she is afraid of the first spark, and does her utmost to avoid it. She is not severe out of pride, but out of humility. She assumes that dominion over Emilius, which she is afraid she cannot exercise over Sophia; she uses the one to combat the other. If she had more confidence in herself, she would have less severity. Except in this one article, What girl can be more mild and gentle? Who endures an injury with more patience? Who is more cautious of offending another? Who forms less pretensions of any kind, virtue excepted? Nevertheless she is not proud of her virtue, she is only proud in order to preserve it; and when she can indulge her inclinations without risque, she will caress even her lover. But her prudent mother did not communicate these little circumstances even to her father: men ought not to be acquainted with every thing.

So

So far from appearing elated by her conquest, Sophia became more affable and less assuming with every one, except with him, perhaps, who has occasioned this change. Her generous heart no longer glows with the spirit of independence. She modestly triumphs in a victory purchased at the price of her liberty. Her behaviour is less open, and her conversation more timid, since she cannot hear the word lover without a blush. But she feels content in the midst of this embarrassment, and even her bashfulness is not a disagreeable sensation. The difference of her behaviour is most observable when she is in company with young men who are casual visitors. As she is no longer concerned about them, she has relaxed from that extreme reserve she used to entertain. Being fixed in her choice, she makes no scruple of being obliging to those who are indifferent to her; she is more regardless of their merit, since she no longer interests herself about them; she always finds them agreeable enough, for persons with whom she will never have any connection.

If true love may avail itself of coquetry, I should think some traces of it were visible in the manner of Sophia's behaviour to these visitors, in the presence of her lover. One would conclude, that, not content with displaying the warmth of her affection, by an exquisite mixture of kindness and reserve, she was farther desirous of inflaming his passion by giving him some little inquietude. One would imagine, that when she purposely shews herself sprightly among her young



friends, she designed to torment Emilius by that graceful freedom which she dare not use with him: but Sophia is too attentive, too good, and too discreet to torment him in reality. To moderate the force of such impressions, love and modesty operate in the room of prudence; she knows when to alarm, and when to compose him; and if she sometimes makes him uneasy, she never makes him sorrowful. Let us pardon the little inquietude she gives the object of her affections, which only proceeds from her apprehensions that he cannot be too much attached to her.

But what effect has all this little artifice on Emilius? Will it not make him jealous? This is what we must examine; for such digressions fall within the scope of my work, and do not lead me far from my subject.

I have already explained how, among those circumstances which entirely depend on opinion, this passion found entrance into the heart of man. But in love it is a different case: jealousy then appears so very natural, that it is difficult to conceive it otherwise than as inherent in nature; and even the example of animals, among whom many are jealous even to rage, seems undeniably to justify such a conclusion. Is it merely from the force of custom that game-cocks tear each other to pieces, or bulls combat with so much fury?

An antipathy to every thing which thwarts and interrupts our pleasures, is incontestably a natural sensation. The desire of obtaining, to a certain degree, the exclusive possession of what we  
love,

love, stands in the same predicament. But when this desire, strengthened into a passion, transforms itself into that gloomy and melancholy suspicion, which bears the name of jealousy, then the case is different; such a passion may be either natural or not; we must make proper distinctions.

The examples drawn from animals have been already examined in my treatise concerning the inequality of mankind; and as I still think that examination just, I venture to refer my readers to it: I will only add to the distinctions I established in that treatise, that the jealousy which proceeds from nature depends a great deal on the prerogative of the sex; and that when this prerogative is, or appears to be, unlimited, then jealousy is at its full height: for the male in that case, measuring his right by the standard of his desires, can never consider another male, but as an intruding rival. In some animals likewise, the female always admitting the first comer, the male has no right over her but that of conquest, which perpetually occasions rival contests.

On the contrary, among those animals which attach themselves to one only, where their union constitutes a kind of moral obligation, a sort of marriage, the female, by her own election, belonging to the male whom she has chosen, generally refuses to admit another; and the male having such a preference of affection as a pledge of her constancy, is less anxious on seeing other males with her, and lives with them in a more

peaceable manner. Among animals of this kind, the male takes a share in bringing up the young, and, by one of those laws of nature, which we cannot observe without being affected, the female seems to return that attachment to her mate, which he shews to her offspring.

Now, to consider human nature in its primitive simplicity, it is easy to perceive, by the limited power of the male, and the moderation of his desires, that he was destined by nature to be satisfied with one female; which is farther confirmed by the numerical equality between the individuals of both sexes; at least in our climates; an equality, which does not hold to any degree among those animals, where the superior power of the male subjects many females to one male. And although, as men cannot sit brooding like pigeons, nor give suck, they may in these respects be classed among the quadrupedes, yet infants are so weak and helpless, that the mother and they could not easily dispense with the attachment of the father, nor with the solicitude which results from that attachment.

All these observations conspire to prove, that the jealous fury of the males, in some species of animals, concludes nothing with respect to mankind; and even the exception of those countries, where polygamy is established, does but confirm this principle the stronger, since it is the plurality of wives which occasions the tyrannical precaution of husbands; and their sense of their own weakness, makes men in those parts have



have recourse to constraint, in order to elude the laws of nature.

Among us, where those laws, though less evaded in that respect, are yet thwarted on other and more odious occasions, the motive of jealousy rather arises from the social passions, than from natural instinct. Among the greatest part of the attachments of gallantry, the lover abhors his rivals, much more than he loves his mistress; if he is afraid that any one should be well received but himself, his concern proceeds from a principle of self-love, of which I have traced the origin; and vanity is more predominant in him than love. Moreover, our ill judged institutions have rendered women so full of dissimulation\*, and have so much inflamed their appetites, that one scarce can rely on the strongest proofs of their attachment; and they can hardly confer any marks of preference, sufficient to secure us against the apprehension of rivals.

But with regard to true love, the case is different. I have shewn in the treatise above mentioned, that this sentiment is not so natural as it is imagined: and there is a wide difference be-

\* The kind of dissimulation I speak of here, is the reverse of that which becomes them, and which is agreeable to nature; one consists in disguising their real sentiments, and the other in feigning those sentiments which they have not. Women often pass their lives in displaying the trophies of affected sensibility, and are fond of nothing but themselves.

tween that agreeable habitude which begets an affection in the man for his fair partner, and that immoderate ardor which renders him intoxicated with the imaginary charms of an object, which he does not view in a just light. That passion which only demands preference and exclusive right, differs from vanity in this particular, that vanity requiring every thing and granting nothing, is always unjust; whereas love, granting as much as it requires, is always perfectly equitable. Besides, the more it requires, the more credulous it is; the same illusion which gives it birth, makes it easy of persuasion. If love is anxious, esteem is full of confidence; and love never existed in an honest heart, independent of esteem; because no one can love another, but for those very qualities which he, himself, esteems.

All these preliminaries being explained, we may positively determine what kind of jealousy Emilius is susceptible of; for since this passion has scarce any root in the human heart, its form is entirely shaped by education. Emilius, tho' amorous and jealous, will not be cholerick, gloomy and mistrustful; but delicate, susceptible, and timid; he will be sooner alarmed than irritated; he will be more anxious to secure his mistress, than to encounter his rival; he will, if he can, remove him as an obstacle, without hating him as an enemy; if he should hate him, it would not be on account of his having the arrogance to dispute a prize to which he has formed pretensions, but because he exposes him to a real danger

ger of losing the object of his affections; he will not be so absurdly vain as to be offended that another should presume to stand in competition with him. Conceiving that the right of preference depends entirely on merit, and that it is honourable to succeed, he will redouble his solicitude to render himself agreeable, and will probably gain the preference he seeks. The generous Sophia, may give his love some little alarms, but she well knows how to manage them, and to make him amends; and the rivals, who were only admitted in order to put that love to the proof, will soon be dismissed.

But whither do I find myself insensibly carried? Emilius! How greatly art thou altered! Art thou the robust and hardy youth whom I taught to defy the rigour of the seasons, who exposed his person to the hardest toils, and devoted his mind entirely to the dictates of wisdom; proof against prejudices and passions, enamoured of truth alone, submissive only to reason, and dependent only on himself! Behold him now enervated by a life of indolence, and resigned to the direction of women; their amusements are his occupations, their will his positive law; a young girl is the arbitress of his fate; he bows submissive before her: the grave, the manly Emilius is become the play-thing of a child!

Such is the shifting of the scenes on the stage of life; every age has its peculiar springs which set it in motion; but the man is still the same. At ten years old, he is under the influ-



ence of a cake; at twenty, of a mistress; at thirty, of his pleasures; at forty, of ambition; at fifty, of avarice: when is it that his pursuit is directed after wisdom alone? Happy is he who is guided to her in spite of himself! Of what importance is it who guides him, if he is but conducted to the right end? Heroes, nay philosophers themselves have paid this tribute to human weakness; and he who stooped to handle the distaff, was not on that account the less a hero.

Would you extend the effects of a good education throughout a whole life? prolong the good habits of infancy through the maturer period of youth; and when your pupil is formed to your mind, endeavour to confirm him in those habits, that he may always remain the same. This is the last polish which is necessary to perfect your work. It is for this end in particular, that it is requisite to continue a young man under the care of his governor; for it is to be feared that he will not know how to direct his affections without him. What deceives preceptors, and fathers in particular, is, their supposing that one period of life excludes another, and that as soon as children are grown up, they must renounce all the habits they acquired when little. If this was the case, to what purpose should we bestow care on their infancy: as the good or bad use which they might make of it vanishes when they arrive at maturity; and by entering on a different way of life, they necessarily require different modes of thinking?

As

As violent diseases only have the power to destroy the memory, so nothing but some violent passions can produce the same effect in our morals. It is true, our tastes and inclinations alter; but the alteration, though sometimes pretty sudden, is conciliated by custom. In the succession of our desires, as in a proper gradation of colours, a skilful artist will render the transitions imperceptible, will blend and mix the tints, and will so dispose them on the canvass, that no one may glare beyond the rest. This rule is confirmed by experience: intemperate minds change their affections, their tastes, their sentiments, every day, and are only constant in the habit of inconstancy; but the moderate man always recurs to his old habits, and even in his old age he does not lose a relish for those pleasures which he loved in his childhood.

If you can contrive that young people, as they enter on a new stage of life, do not contract a contempt for that which they have quitted; that on their acquiring new habits, they do not totally abandon their former; that they always incline to do what is proper, without regard to the time when they first began to practise it; by such management, you will shorten your work, and you may depend on them the rest of their lives; for the revolution most to be apprehended, is that of the age over which you now superintend. As they always regret this time, they with greater difficulty renounce the tastes which they were allowed to preserve at this period; whereas if they are in-

terruted in them, they never resume them afterwards.

The greater part of the habits which you think to make children and young people contract, are not properly habits, because they have adopted them by force; and following them against their inclinations, they only wait for an opportunity of renouncing them. We do not acquire a relish for a prison, by being obliged to abide in one; the habit in that case, instead of lessening the aversion, increases it. It is not so with Emilius, who never did any thing from his infancy but voluntarily and with pleasure; and being now arrived at manhood, by continuing to act in the same manner, he only adds the dominion of custom to the sweets of liberty. An active life, exercise, and motion, are so necessary to him, that he could not dispense with them without pain. To reduce him at once to a soft and sedentary life, would be to imprison him, to chain him, to keep him in a violent and unnatural state; and I make no doubt but his disposition and his health would equally suffer. He can scarce breathe in a confined room; he requires a free air, frequent action, and some degree of fatigue. Even while with Sophia, he cannot help casting a side-long glance at the country, and wishing to traverse the fields with her. He can be inactive, nevertheless, when it is necessary he should be so; but yet he seems inwardly agitated and restless; he appears to be at variance with himself; and only to submit because he is in fetters. Such, therefore, you will say, are the wants to which I have sub-



subjected him, such are the habitudes which I have given him: and all this is true; I have enured him to the condition of man.

Emilius loves Sophia; but what were the charms which first attached him? sensibility, and the love of virtue. While he was fond of these qualities in his mistress, could he renounce them himself? At what price has Sophia rated herself in her turn? at the price of all those sentiments which are inherent in her lover's mind; an esteem for true worth, frugality, simplicity, generous disinterestedness, and a contempt for pomp and riches. Emilius was master of these virtues, before love had imprinted them in his mind. In what then is Emilius altered? He has additional reasons for being himself. This is the only circumstance in which he is different from what he was.

I do not suppose, that on reading this book with any degree of attention, any one will believe that all the circumstances of the situation in which Emilius stands, were combined by accident. Was it by accident that, though the cities furnish so many amiable girls, the whom he admires was only to be found in the obscurity of a distant recess? Is it by accident that they met? Is it owing to accident that they cannot lodge in the same place? Is it to be imputed to chance, that he cannot find an asylum but at such a distance from her? Is it from accident that he sees her so seldom, and that he is obliged to purchase the pleasure of seeing her now and then at the expence of so much fatigue? Do you say he grows effeminate? On the contrary, he becomes

comes hardier; he ought to be as robust as I have made him, in order to support the fatigue which Sophia makes him endure.

He lodges six long miles distant from her. This circumstance serves as a bellows to the forge: it is by this that I temper the shafts of love. If they lodged next door to each other, or that he could visit her, lolling effeminately in an easy coach, he would make insipid love to her, like a languid and courtly Parisian.

The first visits we paid to Sophia, we travel'd on horseback to make the more haste. We found this method convenient, and at the fifth visit we still went on horseback. We were now expected. At more than two miles distance from the house, we perceived some people in the road. Emilius first saw them; his heart fluttered as he drew nearer, and discovered Sophia. He threw himself from his horse, he flew, and saluted the amiable family. Emilius is fond of fine horses; his was a spirited one; and finding himself at liberty, he galloped across the fields: I rode after him, and caught him with great difficulty, and brought him back. Unluckily Sophia is afraid of horses; I durst not go near her. Emilius took no notice of any thing that passed; but Sophia hinted to him what trouble he had given his friend. Emilius ran to me quite confused, took the horses, and staid with them; it is right that every one should take their turn: but being uneasy in this situation, he soon proceeded forward with his charge. Having thus been obliged to leave Sophia behind him, he began to think that horses  
were

were not quite so convenient. He came back, however, quite out of breath, and met us about half way.

At our next journey, Emilius would not go on horseback. Why, said I, we need only take a servant to look after the horses. No, replied he, we shall be too troublesome to the family. You find that they will provide for all, man and horse. It is true, said I, they have that noble hospitality, which generally accompanies a narrow fortune. The rich, covetous in the midst of all their pomp, only entertain their friends, but those of small substance accommodate all that belong to them. Let us, however, go on foot, said he; have not you the courage, you who so chearfully share the toilsome pleasures of your friend? With all my heart, returned I, immediately; besides, by this means you may make love, without being so much taken notice of.

This time, we met the mother and daughter still farther from home than before. We had walked extremely fast. Emilius was all in a sweat; a beloved hand condescended to apply a handkerchief to his face. The world may abound with horses, but we shall not be in haste to make use of them for the future.

Nevertheless, it is a little cruel that our lovers cannot spend an evening together. The summer is pretty far advanced, the days begin to grow short. Notwithstanding all we can say, they will never suffer us to go home late; and when



we do not come early in the morning, we are obliged to return almost as soon as we arrive. They often pitied us, and were uneasy on our account; at length the mother observed that though we could not with decency lie in the house, they could procure us a lodging occasionally in the village. At this proposal Emilius was transported with joy; and Sophia, without thinking, kissed her mother that day, much oftener than usual.

By degrees, the most friendly intercourse and innocent familiarity were settled and established among us. On the days appointed by Sophia or her mother, I generally went with Emilius; sometimes likewise I suffered him to go alone. We ought not to treat a man like a child; and what progress should I have made in all this time, if my pupil did not deserve my confidence? It sometimes happened likewise that I went without him. On these occasions he is dull, but does not complain; what would his complaints signify? and besides, he knows that I never go thither to hurt his interest. But, whether we go separately or together, they know that bad weather never prevents us, being proud of surmounting any inconveniencies of this kind. Sophia, however, would not allow us this honour, and insisted on our not coming in bad weather. This is the only instance in which I found her disobedient to the rules I prescribed to her in private.

Once when he went alone, and I did not expect him till the next day, he arrived that same even-

evening, and I said, embracing him; What! my dear Emilius! are you come home to your friend! But instead of returning my careffes, he said to me, somewhat discontentedly, Do not think that I am returned so soon of my own accord, it is much against my will. Sophia insisted on it; and it is on her account, not yours. Struck with this ingenuous declaration, I embraced him again, and said; This is frank and sincere; never rob me of what is my due! If she sent you back, I made you at least open enough to confess it; if your return is her work, your sincerity is mine. May you always maintain that generous candour, which becomes noble minds! We may amuse people who are indifferent to us, but it is criminal to suffer a friend, to ascribe that as a merit to us, which we have not done with a view to oblige him.

I took care not to lessen in his esteem the value of his frank confession, by telling him that there was more of love than generosity in it, and that he was less anxious to disclaim the merit of his return, than to attribute it to Sophia. But it is thus that, without intending it, he discovers his inmost thoughts: if he came back at his leisure with slow pace, and thinking only of the object of his affections, Emilius is no more than Sophia's lover; if he returned in haste, and all in a sweat, though somewhat discontented, Emilius is the friend of his Mentor.

The reader may already perceive that the young man is far from passing all his time with

with Sophia, or seeing her whenever he pleases. One or two visits in the week, are the most he is allowed to make; and those, which frequently are half a day's length, are seldom extended to the day following. He spends more time in wishing to see her, or in comforting himself that he has seen her, than he really passes in her company. Even with regard to the time taken up in his journies, he passes fewer hours with her, than he employs in going and coming. His pleasures, which are pure and delightful, though more imaginary than real, serve to inflame his love, without enervating his mind.

On those days, when he does not visit her, he is not indolent and sedentary. Even on such days, Emilius is still himself; he is not transformed in the least. For the most part he walks about the country, he pursues his Natural History, he observes and examines the several soils, their different productions and culture; he compares the methods of husbandry he sees, with those he is acquainted with; and considers the reason of their difference. When he apprehends that other methods are preferable to those which he sees employed, he communicates them to the labourers; if he proposes a plow of a better construction, he orders one to be made according to his plan; if he discovers a vein of marl, he shews them the use of it, of which they are ignorant in that country. He often sets to work himself; they are all surprized to see him handle their implements more dexterously than themselves, to find him plow deeper and more regular furrows than they,

to



to sow with a more even hand; and to raise a bank with more skill. They do not make a jest of him, as of one who talks finely about agriculture, they find that in fact he can practise what he proposes. In a word, he extends his zeal and solicitude to every thing which can be of most general utility, but he does not stop here. He visits the peasants cottages, he enquires into their condition, what family they have, what number of children, what quantity of land, what is the nature of it's product, what substance they have, what expences they are at, what debts they owe? He gives little money away, knowing that in general a bad use is made of it; but he directs the use of it himself, and sees that it turns to their advantage. He provides them with workmen, and often pays them for their labours. He repairs the cottage of one; he clears another's land, which lay uncultivated for want of means to till it; to a third he gives a cow, a horse, &c. in the room of those they have lost: if two neighbours are going to law with each other, he brings them together, and settles their dispute; if a peasant falls sick, he orders him to be taken care of, and even looks after him himself \*. If another

\* The way to take care of a poor man who is sick, is not to purge him, to give him medicines, to send a surgeon to him. Such people do not require these remedies; they want good and plentiful nourishment. Fast yourselves, ye rich and luxurious, when you have a fever, but when your poor tenants are so afflicted, give them meat and wine; most of their disorders proceed from hard labour

ther is oppressed by a powerful neighbour, he protects him; if a poor young couple are fond of each other, he enables them to marry; if a mother has lost her darling child, he visits her, and comforts her; he does not despise the poor, he is not in haste to quit the unfortunate; he often eats with the peasants whom he relieves, and sometimes accepts civilities from those who have no need of his services; by becoming a benefactor to one, and a friend to others, he makes himself their equal. In a word, he always does as much service in his own person, as he does by his purse.

Sometimes he takes his rounds near the dwelling of his Sophia, in hopes of obtaining a sight of her by stealth, without being seen. But Emilius is always without disguise in his conduct; he neither can nor wishes to make evasions. He possesses that amiable delicacy, which flatters and improves self love, in consequence of an inward testimony of rectitude. He scrupulously observes his orders, and never goes near enough to obtain that pleasure by chance, for which he would be only indebted to Sophia. But he strolls with pleasure in the environs, tracing the foot-steps of his mistress, making tender reflections on the fatigue she has undergone, and the walks she has taken out of complaisance to him. The day before the time appointed for

hour and low diet: the best julep for them is in your cellars, and the best apothecary you can send to them, is your butcher.

visiting

visiting her, he will go to some neighbouring farm to order a collation for the next day. Our walk is directed that way, without any appearance of design; we go in as it were by chance, and meet with fruits, cakes, and cream. Sophia is not insensible to these marks of attention, and very readily compliments us on our forecast; for I have always my share of the compliment, though I had no part of the merit which occasioned it: this is an artifice of her's, that she may return thanks with a better grace. The father and I eat cakes and drink wine: but Emilius is of the ladies' mess, always upon the watch for some plate of cream, in which Sophia has dipped her spoon.

The sight of the cakes, made me put Emilius in mind of his juvenile exploits. They desired to know what these were: I told them, they laughed; and asked him if he could run so well still? Better than ever, said he; I should be very sorry to have forgotten it. One of the company had a great inclination to see him run, but durst not propose it; another however made the proposal; he accepted it: and they got together two or three young people out of the neighbourhood. They proposed a prize, and to make it look more like his youthful races, they put a cake upon the goal. All held themselves in readiness; Sophia's father gave the signal. The swift-footed Emilius seemed to cut the air, and he reached the goal, when his clumsy competitors were scarce arrived half-way. Emilius received the prize from Sophia's hands, and with the



the generosity of Eneas, made presents to the three vanquished runners.

In the full glow of his triumph, Sophia ventured to challenge the conqueror, and boasted that she could run as well as him. He did not refuse to enter the lists with her; and, while she is preparing to enter the course, tucking up her gown on each side, and, (more anxious to display a fine leg before Emilius, than to out-run him) examining whether her petticoats are short enough, he whispered her mother in the ear; she smiled, and gave him a token of approbation. He then placed himself by the side of his competitor, and the signal was no sooner given, than she set out, and flew like a bird.

Women are not made for running; when they fly, it is to be overtaken. Running is not the only exercise they are unfit for, but it is the only one in which they appear with a bad grace: their elbows behind sticking close to their body, gives them a ridiculous appearance, and the high heels on which they are perched, makes them seem like so many grass-hoppers, who endeavour to run, instead of leaping.

Emilius, not supposing that Sophia could run better than other women, did not deign to stir from his place, and he saw her start with a smile of conscious superiority. But Sophia is light, and wears low heels; she does not require any artifice, to make her foot appear small. She got the start of him with such rapidity, that he had but  
just

just time enough left to overtake this new Atalanta, when he perceived her at a great distance from him. He then set out in his turn, like an eagle darting on his prey; he pursued her, got close to her heels, and at length overtook her when she was quite out of breath; then gently putting his left arm round her waist, he took her up like a feather, and pressing the delightful burthen to his heart, he thus finished the race, and made her touch the mark first; at the same time crying out, *Sophia has gained the victory!* Then kneeling on one knee before her, he owned himself vanquished.

Together with these various amusements, we sometimes work at a trade we have learnt. At least one day in the week, and every day when the weather will not allow us to be out in the fields, Emilius and I repair to the next joiner's. We do not work there merely for form's sake, as people above such employment, but in good earnest and as real workmen. Sophia's father coming to visit us one day, found us at our labour, and did not fail to express his surprize to his wife and daughter at what he had seen. Go, said he, and see the young man at the workshop, and you may judge whether he despises the condition of the poor! Sophia was infinitely pleased with this account. They consult together on this surprizing Emilius, thus employed. They question me, without explaining their intentions, and having fixed the day, the mother and daughter take a chaise and come to the town.

As she entered the work-shop, Sophia espied a young man in his waistcoat at the farther end of the place, with his hair tied up carelessly, and so intent on what he was about that he did not see her. She stopped and made signs to her mother. Emilius, with a chissel in one hand, and a mallet in the other, was finishing a mortise. Afterwards he sawed a board, and fixed a piece on the table to plane it. This sight affected Sophia; it did honour to Emilius. Woman, respect your superior! it is he who toils for you, who supports you. Such is the province, such is the prerogative of man!

While they were looking at him with attention, I perceived them, and pulled Emilius by the sleeve; he looked up, he saw them, threw away his tools, and ran to them full of joy; when he had vented his first transports, he made them sit down, and resumed his work. But Sophia could not sit still long; she ran over the shop, examined the tools, tried whether the boards were smooth, picked up the shavings, watched our hands, and said she liked the employment, because it was cleanly. She even attempted to work like Emilius. With her white and delicate hand, she pushed a plane along the board; the plane slid along, but took no hold.—I think I spy the God of love clapping his wings in the air, and laughing; I think I hear him cry out, with shouts of joy; *Now Hercules has his revenge.*



In the mean time, the mother asked the master of the shop some questions. Sir, said she, what do you pay those work-men? Madam, said he, I give each of them twenty-pence a day, and find them provisions; but if that youth had a mind, he might earn more, for he is the best workman in the country. Twenty-pence a day, and you find them provisions! said the mother, looking tenderly at us. Madam, it is even so, said the-master. On this she ran to Emilius, pressed him to her bosom, and shed tears over him, without being able to utter a word more than, O! My son! my son!

Having passed some time in chatting with us, but without hindering our business; let us go, said the mother to her daughter: it is late, we must not make your father wait for us. Then coming up to Emilius, she gave him a little tap on the cheek, Well my good workman, won't you come along with us? He answered her in a serious tone, I am busy; you must ask our master's leave. They asked the master, if he could spare us? He answered, that he could not. I have business which must be finished in haste, and which must go home tomorrow. Depending upon them, I have refused workmen who offered themselves; if they leave me, I don't know where to get others now, and I cannot compleat my work by the time appointed. The mother made no reply; she expected Emilius to speak. He held down his head, and said nothing. Sir, said she, some-

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what surprized at his silence, have you no answer to make to this? Emilius looked tenderly at Sophia, and only said; You see I must stay. Upon this, the ladies left us. Emilius attended them to the door, followed them as far as he could with his eyes, sighed, and returned to his work, without saying a word.

In their way home, the mother, somewhat piqued, talked to her daughter about this unaccountable behaviour. How! said she, was it such a difficult matter to make the master amends, without being obliged to stay, and could not this young man who is so lavish of his money when there is no necessity, know how to bestow it on a proper occasion? God forbid, madam! replied Sophia, that Emilius should make such an use of money, as to employ it in order to break a personal engagement, forfeit his own word with impunity, and make another likewise violate his promise! I am sensible that he could easily make the master amends, for the slight prejudice his absence might occasion; but at the same time, he would debase his mind to the power of wealth; he would learn to substitute riches in the place of his duty, and to think himself free from all obligations, if he can but pay for the breach of them. Emilius has a different way of thinking, and I hope he will never alter it on my account. Do you think that his resolution to stay behind us cost him no uneasiness? Be assured, Madam, it was on my account that he staid;—I saw it plainly expressed in his looks.

Sophia,

Sophia, nevertheless, is not disposed to dispense with the proper attention and assiduity of a lover. On the contrary, she is haughty and assuming; she had rather not be loved, than loved with indifference. She has a noble pride which arises from a consciousness of merit, and which exacts its due respect. She would disdain a heart, insensible of the value of hers; which did not love her for her virtues, as much or more than for her charms; a heart which did not prefer its duties even to her, and prefer her, to all other considerations. She would not regard a lover, who knew no other law, but her will; she is ambitious of reigning over a man, whom she has not debased. Thus Circe having transformed to brutes the companions of Ulysses, despised them, and courted him alone whom she could not deprave.

But that sacred and inviolable right excepted, Sophia was jealous of her privileges to excess; she observes how scrupulously Emilius regards them, with what zeal he fulfils her commands, with what address he anticipates them, with what vigilance he arrives at the appointed moment; she would neither have him come before, nor after the time. To come before, would be to prefer his own will to hers; to come after the hour, would be to neglect her. Neglect Sophia! Such a negligence would not happen twice. Her unjust suspicion of having been once neglected, was very near undoing us; but Sophia is equitable, and knows how to repair her errors.



One evening we were expected : Emilius having received a summons. Our friends came out to meet us ; but we did not appear. “ What can become of them ? said they. What accident has happened ? No messenger—— !” They waited for us the whole evening. Poor Sophia dreaded some misfortune ; she is alarmed, she is grieved, she spends the night in tears. In the evening, they dispatched a messenger to enquire after us. The next morning the messenger returned, accompanied by another from us, who made our apology by word of mouth, and told them we were well. Soon after, we arrived ourselves. Then the scene changed ; Sophia dried up her tears, or, if she shed any more, they were tears of indignation. Her haughty spirit could not but resent that Emilius was alive, and had made her expect him in vain.

On our arrival, she would have retired ; but was obliged to stay ; however, recollecting herself in an instant, she affected a serene and composed countenance, which would have deceived any one. The father saluted us, and said : You have kept your friends here in great uneasiness ; there are some here, who will not easily forgive you ? Who is that, sir ? said Sophia, with the most gracious smile she could put on. Why need you enquire, said her father, if it is not you ? Sophia made no reply, but turned to her work. The mother received us in a cool and composed manner. Emilius was confounded, and afraid to approach Sophia. She  
addressed

addressed herself to him first, asked after his health, desired him to sit down, and played the counterfeit so well, that the poor youth, who is not yet perfectly acquainted with the language of passions, was the dupe of this affected indifference, and was very near being affronted himself.

To undeceive him, I took hold of Sophia's hand, and attempted to salute it, as I frequently do: she drew it from me hastily, saying, *Sir!* with such a singular accent, that this involuntary motion discovered the counterfeit to Emilius.

Sophia finding that she had betrayed herself, affected less restraint. Her seeming indifference, was changed into a contemptuous irony. She answered every thing we said to her, by monosyllables, uttered with some degree of hesitation, for fear lest her accent should betray her concern. Emilius, terrified to death, cast a sorrowful look towards her, and endeavoured to engage her to fix her eyes on his, that she might there read his real sentiments. But Sophia, darted a look at him, which gave him no inclination to solicit a second. Emilius, silenced, and trembling, durst no longer either look at her, or speak to her: for, notwithstanding his innocence, she would never have forgiven him, if she had found that he was not affected by her resentment.

Perceiving that it was now my turn, and that it was time to come to an explanation, I again took hold of Sophia's hand, which she no longer

withdrew, for she began to be indisposed. I said to her in a conciliating tone: Dear Sophia, we are unfortunate: but you are just, and will hearken to reason; you will not condemn us, before you hear our defence: hear us. She made no reply, and I spoke in the following terms.

“ We set out yesterday at four o'clock; the hour appointed was seven, and we always reserve more time than is necessary, that we may rest ourselves by the way. We had already compassed three fourths of our journey, when the most lamentable cries pierced our ears; they issued from a hollow way in the hill, at some distance from us. We hastened to the spot where we heard the cries; and found an unfortunate peasant, who coming from the town on horseback, and somewhat overtaken with liquor, had fallen from his horse, and broke his leg. We called out for assistance; none was near; we endeavoured to set the unhappy man on horseback, but found it impossible; the least motion gave the poor wretch the most exquisite torture. We then determined to tie the horse in the wood, somewhat out of the road, and then taking the man in our arms, we carried him as gently as we could, following his directions with respect to the road which led to his habitation. It was a long way, and we were obliged to rest ourselves very often. We arrived at last, spent with fatigue; we discovered, with a deep concern, that we were acquainted with the house, and that the unhappy wretch, whom we had carried with so much pains, was the very peasant who had received



ceived us so cordially the first day of our coming into these parts. In the confusion we were all in, we did not recollect each other, till our arrival.

“ He had only two young children. His wife, who was ready to bring him a third, was so seized at seeing him brought home in such a condition, that she fell into labour pains, and was brought to bed a few hours afterwards. What could we do in such a case, in a sequestered cottage, where we could procure no assistance? Emilius ran away to take the horse we had left in the wood, mounted him, and rode full gallop to fetch a surgeon from the town. He gave the horse to the surgeon, and not being able to get a nurse soon enough, he returned on foot with a servant, after having dispatched an express to you; while I, perplexed, as you may imagine, between a man with a broken leg and a woman in labour, endeavoured to get every thing ready, which the house afforded, and which I judged necessary for the relief of both.

“ I will not enter into a detail of what followed, which is nothing to the purpose. It was two hours after midnight, before we had either of us a moment's rest. At length, we returned at break of day to our lodging, determining, as soon as possible, to give you an account of the accident which had befallen us.”

Here I ceased, without adding a word farther. But, before any one had an opportunity of speak-

ing, Emilius drew near his mistress, raised his voice, and said to her, with more resolution than I could have expected; Sophia, my destiny depends on you! you know it well. You may kill me with grief; but do not hope to make me forget the duties of humanity; they are still more sacred, than those to which you have a claim; and I will never renounce them, even for you.

At these words, Sophia, instead of replying, rose from her seat, put her arm round his neck, kissed his cheek, and then, stretching forth her hand with inexpressible grace, said: Emilius, take my hand, it is yours; whenever you please, be my husband, my master. I will endeavour to deserve the honour.

She had scarce embraced him, when her father enraptured, cried out, *Encore! Encore!* and Sophia, without farther importunity, kissed him twice again, on the other cheek; but at that instant, recollecting herself, and filled with confusion at what she had been doing, she took refuge in her mother's arms, and hid her face, covered with blushes, in her bosom.

I need not describe the joy which every one felt on this occasion; the humane reader must be sensible of it. After dinner, Sophia asked if it would be too far to pay a visit to those poor people. Sophia desires it; it is a good office; and we go thither. We find them in different beds; Emilius had sent one, with people to give them assistance. But nevertheless both lay so uneasily,

easily, they suffered as much from their painful situation, as from their accidents. With her soft and light hand, Sophia removed every thing which hurt them, and placed their limbs in an easier posture. They immediately found relief; one would think that she felt every thing which had given them pain. This delicate girl is not disgusted either with the uncleanness or the smell of the place. She who is always so modest and nice! who would not, for the world, have come near a man's bed, shifts the poor peasant without any scruple, and puts him in a more convenient position. The zeal of charity, is superior to modesty; what she does, she does so gently, and with such skill, that they find relief, though they scarce feel her touch them. The husband and wife in concert bless the charitable girl who assists them. She appears a comforter sent to them from heaven; her amiable person, her sweet disposition, her goodness and compassion, all seem to proclaim her an angel. Emilius, affected with the scene, views every thing which passes in silence. Man, love thy companion! God has destined her to comfort thee in thy afflictions, and to assuage thy miseries: such is the province of woman.

They saw the new-born child christened. The two young lovers stood spongers, eagerly wishing, from their hearts, to have occasion for employing others in the same office, on their account. They long for the happy moment of their union; they think it just at hand; Sophia's scruples are all removed,—but mine are not.



They are not yet so far advanced as they imagine; every one must have his turn.

One morning, when they had not seen each other for two days, I came into Emilius's apartment with a letter in my hand, and looking at him steadfastly, I asked him, What would you do, if any one was to bring you the news of Sophia's death? At this alarming question, he started furiously, and his countenance expressed unutterable agony of apprehension. Answer me, said I, with the same serenity as before.—Enraged at my composure, he drew near to me, but soon stopped short in an attitude which was almost menacing. “What should I do! . . . . I know not; but this I know, that I should never bear the sight of him again, who should bring me the intelligence.” Be comforted, said I, smiling: she lives, she is well; and she expects us this evening. But let us take a walk, I have something to say to you.

The passion which engrosses him, will not suffer him, as formerly, to attend to discourses of pure reason; I am obliged to avail myself of that very passion, to interest him so as to render him attentive to my instructions. This is what I have effected by this terrible prelude; I am now certain that he will listen to me.

“You must endeavour to be happy, my dear Emilius; this is the end which every sensible Being proposes; it is the first desire imprinted in us by nature, and which never abandons us. But

where is happiness? Who enjoys it? Every one is in pursuit of it, yet no one finds it. We spend our whole lives in search of it, and yet never attain it. My young friend, when I took you in my arms as soon as you was born, and, calling heaven to witness the engagement I made, devoted my days to the happiness of yours, was I aware of the charge I undertook? No: I only knew that by ensuring your felicity, I should secure my own. By making this useful search on your account, I rendered the benefit common to both.

“ While we are ignorant of our duty, it is the part of wisdom to remain inactive. This is a maxim which men most stand in need of, and which they are the least qualified to observe. By pursuing happiness without knowing where it is to be found, we may probably fly from it, and we expose ourselves to as many chances of running wide from it, as there are ways which deviate from the right path. But all the world have not a capacity to know when it is proper for them to act. Our ardent pursuit after happiness renders us so restless, that we had rather take a wrong road, than not endeavour to attain it; and when we have once started from the place where we might meet with it, we can never recover it again.

“ Though equally ignorant with others, I endeavoured to avoid the common failing. In taking charge of you, I determined not to take an unnecessary step, and to prevent your doing so.

I adhered to the path of nature, in hopes of its leading me to that of happiness. I found they were both the same, and that I had followed it, without knowing it.

“ Be you my witness, my judge ; I will never except against you. Your early years were not sacrificed to those which were to follow ; you have enjoyed all the blessings which nature has bestowed on you. Of the evils to which she has made you subject, and from which I could not preserve you, you have yet only experienced such as may inure you to sustain greater. You have never endured any, but to avoid one more grievous. You have neither experienced severity, nor slavery. Free and contented, you have hitherto been just and good ; for misery and vice are inseparable ; and a man never grows wicked, till he becomes unhappy. May the remembrance of your youth continue when you are old ! I do not fear but your honest heart, when it recollects that time, will bless the hand which directed you.

“ When you arrived at years of maturity, I cautioned you against adopting the prepossessions of mankind ; when your heart became susceptible, I preserved you from the dominion of passion. If I could have prolonged that inward serenity to the end of your life, I should have compleated my work, and you would always have been as happy as man can be : but, my dear Emilius, it were to no purpose to have dipped your mind in the river Styx ; I could not make it invulnerable throughout ; you have a new  
enemy



enemy to encounter, whom you have not yet learnt to subdue, and from whom I cannot protect you. This enemy, is yourself. Nature and fortune had made you free. You could endure disappointments; you could bear bodily pain, but you was a stranger to uneasiness of mind; you was subject only to the common lot of human-nature, but now you are subservient to all the attachments you have formed; by contracting desires, you have made yourself a slave to every object of your wishes. Without any change in your condition, without receiving any real injury, without any thing which may affect your being, what misfortunes may befall your mind! What misery may you experience, without being sick! How many deaths may you suffer, without dying! A falsehood, a mistake, even a doubt may throw you into despair.

“ You behold the heroes at the theatres abandon themselves to excess of grief, make the house echo with their absurd lamentations, bewail their fate like women, weep like children, and by these extravagancies gain the applause of the audience. Remember how much you disapproved of these bewailings, these cries and lamentations, in men from whom we might expect acts of constancy and fortitude. What! said you, are these the examples they display for our imitation! Are they afraid that man is not mean, wretched and weak enough, without their flattering his weakness, under the fallacious appearance of virtue? My dear friend, be not so severe on such scenes for the future: behold

behold you are become one of those heroes, whom you despised.

“ You are not afraid of pain, or death ; you can submit to the law of necessity, in physical evils, but you have not yet learned to subdue your appetites ; and it is from them, more than from our real wants, that all the misery of our lives proceeds. Our desires are unlimited, our power of resistance weak. Man, by means of his desires, is attached to a thousand objects ; and yet, of himself, he is not sure of securing one, not even his own life ; the more he enlarges his attachments, the more he increases his troubles. Every thing in life is transient : every thing we are fond of, we must abandon sooner or later, and yet we attach ourselves to them, as if we were sure of possessing them to eternity. With what horror was you seized at the bare idea of Sophia’s death ? Have you concluded then that she is immortal ? Are there none who die at her age ? She must die, my friend, and perhaps before you. Who can ensure us that she is alive at this moment ? Nature made you to die but once, you have subjected yourself to a second death, and are likely to die twice.

“ Thus abandoned to inordinate passion, how many subjects of uneasiness you create yourself ! Always exposed to disappointments, losses and alarms ; you will not even enjoy the little comfort you have left. The fear of losing all, will prevent your enjoying any thing ; by resign-  
ing

ing yourself entirely to your passions, you put it out of your power to gratify them. You will always be in pursuit of happiness, and it will always fly from you; you will be unhappy, and become wicked; and how should you be otherwise, when you have no law but your own irregular desires? If you cannot bear involuntary privations, how will you practise the virtue of self-denial? How will you be able to sacrifice inclination to duty, and force your desires to attend to reason? You who have already determined never to set eyes on the man who should acquaint you with your mistress's death: how would you look at him, who should deprive you of her while she is living? How would you regard him, who should tell you, she is dead to you? that virtue obliges you to part? If you must live with her at all events, whether Sophia is married or not, whether you are free or not, whether she loves or hates you, whether she grants or withholds her affections;—it is of no consequence, you must and will possess her on any terms. Tell me where he will stop, who has no law but his own appetite, and cannot refrain his desires?

“ My friend, there is no happiness to be attained without resolution, nor any virtue without struggle. The word *virtue* implies resolution; resolution is the foundation of every virtue. Virtue is only to be attained by a being whom nature has formed weak, but whom resolution has made powerful; in this consists the merit of a virtuous man; and though we call  
God



God just, we do not call him virtuous, because he finds no difficulty in acting right. To give you a just idea of virtue, a word so much abused, I waited till you was in a disposition to attend to me. While the practice of virtue costs us no trouble, it is not so necessary to be acquainted with its nature. The occasion rises as the passions are inflamed; and you are now come to this crisis.

“ Having educated you in all the simplicity of nature, instead of inculcating painful duties, I have preserved you from the vices which render those duties painful; I have rendered falsehood rather unnecessary, than odious to you; I have been less solicitous about teaching you to give every one their due, than in instructing you what belongs to yourself. I have made you rather good, than virtuous; but he who is only good, preserves his goodness no longer than he finds a pleasure in it: goodness is broken and destroyed by the shock of human passions; a man who is only good, is only good for his own sake.

“ Who then is the man of virtue? He who can subdue his affections. For in so doing, he pursues the dictates of reason, conscience, and duty; he adheres to a regular plan, from which nothing can tempt him to deviate. Hitherto you have been free in appearance only; you enjoyed the precarious liberty of a slave, who has not yet received his master's commands. Be now actually free; learn to be your own master; govern your affections, Emilius, and you will be virtuous.

Thus

Thus you have another apprenticeship to serve, and a more painful one than that you have already experienced: for nature delivers us from the evils she inflicts, and teaches us to endure them; but she does not assist us in those which we create ourselves; she leaves us to our own guidance; she abandons us as the victims of our passions, to sink beneath our phantastic misery, and glory in the tears at which we ought to blush.

“ This is the first passion you have felt. It is the only one perhaps worthy of you. If you know how to govern it like a man, it will be the last; you will subdue all others, and be obedient only to virtue.

“ Your passion is not criminal; I grant it; it is as pure as the minds which entertain it. It was formed by virtues, and nourished by innocence. Happy lovers! The charms of virtue heighten those of love; and the delightful union you expect, is not less the reward of your discretion, than of your attachment. But tell me sincerely; are you less a slave to this passion, pure as it is? Are you less devoted to its influence? and if it should cease to be innocent to-morrow, would you suppress it to-morrow? This is the time to try your fortitude; it will be too late when you have immediate occasion for it. This dangerous effort should be made before the danger draws near. Soldiers do not exercise their arms in sight of an enemy; they practise in time of peace, and present themselves ready prepared.

“ It

“ It is a mistake to distinguish between lawful and forbidden passions; to devote ourselves to the first, and to reject the latter. They are all good while they are under subjection; they are all bad if they gain the ascendancy. Nature forbids us to extend our attachments beyond our powers; reason forbids us to wish for that which we cannot attain; and conscience does not forbid us to be tempted, but it commands us not to yield to temptation. Our passions do not depend on ourselves; but the government of them does absolutely. Every feeling which we subdue is natural; every one which subdues us is criminal. A man is not guilty for being fond of his neighbour's wife, if he keeps that unfortunate passion within the bounds of innocence; but he is culpable, for being fond of his own wife, to such a degree as to sacrifice every thing to that fondness.

“ Do not expect tedious lessons of morality from me. I have but one precept to recommend, and that includes all others. Be a MAN! Confine your affections within the limits of your condition. Study and learn those limits; however narrow they may be, we are never unhappy while we keep within them, but only when we exceed them; we are unhappy, when our inordinate desires make us aspire after impossibilities; we are unhappy, when we forget the condition of human nature, to form an imaginary existence, from which we always drop into our own. The only pleasures we are unwilling to quit, are  
those



those we think we have a right to enjoy. We are easily detached from those which we think it impossible to attain; desires without hope create no uneasiness. A beggar is not tormented with the desire of being a king; a king does not wish to be a God, till he has forgotten that he is a man.

“ The delusions of pride, are the sources of our greatest misfortunes; but the consideration of the misery of human nature, always makes a wise man moderate. He preserves his station, he is not restless to leave it, he does not endeavour in vain to acquire what he cannot secure; and applying his attention to enjoy what he has, he is in fact more rich and powerful, in proportion as his desires are more moderate than ours. Shall a mortal and perishable being attempt to form everlasting attachments on this earth, where every thing fluctuates, where every thing decays, and from which he may be removed to-morrow? O Emilius, O my friend, if I should lose you, what comfort should I have remaining? And yet I must learn to bear the loss, for who knows how soon I may be deprived of you?

“ Would you live happily and discreetly? Attach your mind to those beauties which never decay; let your desires be limited by your condition; let your duty go hand in hand with your inclinations; extend the law of necessity to moral accidents; learn to bear the loss of every thing which you may be deprived of; learn to renounce every thing at the command of virtue, to raise  
your

your mind superior to accidents, to detach your heart without breaking it, to be courageous in adversity; in a word, learn never to be unhappy; to persevere in your duty; in short, never to be criminal. You will then be happy in spite of fortune, and prudent in spite of your passions. Then you will find a pleasure, even in the fruition of precarious transports, which nothing can interrupt; you will enjoy them, without their engrossing you; and you will perceive that man, who is subject to lose every thing, enjoys that only which he knows how to renounce. It is true, you will not experience the illusion of imaginary pleasures; neither will you feel the uneasiness which is the result of them. You will be a great gainer by the exchange; for these pains are real and frequent, the pleasures are rare and phantastic. Having overcome so many delusive notions, you will not be subservient to that which sets life at so high a rate. You will pass your days without trouble, and end them without terror; you will quit life with the same ease that you renounce other enjoyments. Let others, seized with dread, think their being at an end when they leave this world; you who know the true worth of existence, will think it does but begin. Death closes the life of the wicked, and gives birth to that of the just."

Emilius listened to me with a degree of attention, mixed with inquietude. From this preamble, he apprehended some fatal conclusion. He foresaw, that by urging the necessity of exercising fortitude of mind, I meant to prepare him  
for

for this severe trial; and like a wounded man who trembles at the approach of a surgeon, he fancies that he feels the wound pressed by the heavy, but healing hand, which prevents it from mortifying.

Uncertain, perplexed, eager to know whither my discourse tended, instead of returning an answer, he asked me a question. What must I do? said he, almost trembling, and afraid to look up. You must quit Sophia, replied I, with a resolute tone. What do you say? he cried out, with some vehemence, quit Sophia! Leave her, deceive her, be a traitor, a villain, a perjured wretch! . . . . I replied, interrupting him, Can Emilius suppose that I shall advise him to merit these appellations? No, he continued with the same impetuosity, neither you nor any other shall make me deserve them; I shall know, in spite of you, how to preserve the character you have formed: I shall know how to avoid deserving such imputations.

As I expected that at first he would give vent to his passion, I let it pass over without discomposing myself. With what grace could I recommend moderation to him, if I was not master of it myself! Emilius knows me too well to imagine that I would require any thing unbecoming of him; and he is sensible likewise that it would be unjust to quit Sophia, in the sense in which he took the word. He therefore desired an explanation. I then resumed my discourse.



“ Do you imagine, Emilius, that a man in any station whatever, can be happier than you have been for these three months past? If you suppose it, undeceive yourself. Before you have tasted the pleasures of life, you have exhausted its felicity. There is nothing superior to what you have felt. Sensual pleasures are transient. The habitual state of the affections always lose by their gratification. You have enjoyed more in expectation, than ever you will enjoy in reality. The imagination, which decks the object of our desires, is lost in the fruition. Except the Supreme Being, who is self-existent, there is nothing beautiful, but what is ideal. If this state of expectation could have lasted forever, you would have enjoyed the compleatest happiness. But every thing incident to human nature partakes of its decay; every thing in this life is finite and transitory; and if even the condition which makes us happy was to last for ever, habit would deprive us of our taste for it. If externals remain the same, our affections change; happiness leaves us, or we renounce it.

“ The time has slipped away insensibly during your delusion. The summer is over, winter is coming on. Should we be able to continue our former course of life in such a rigorous season, it would not be suffered. We must, against our will, change our manner of living; this will last no longer. I see, by the impatience of your looks, that this difficulty no longer perplexes you: the declaration of Sophia, and your own desires,

desires, suggest an easy expedient of avoiding the snow, and of seeing your mistress as oft as you please, without the trouble of a journey. This expedient is agreeable no doubt; the spring will come on, the snow will melt away, but your marriage will remain indissoluble; we must provide for every season.

“ You would marry Sophia, and you have not been acquainted with her above five months! You would marry her, not because such a match would be prudent, but because you love her; as if love was never deceived; and as if they who were united by affection, were never parted by hatred. She is virtuous; I know she is; but is that enough? Doth probity necessarily make persons agreeable to each other? It is not her virtue I call in question, but her disposition. Is that of a woman to be so readily known? Will an attachment of four months assure you of the continuance of it during life? Perhaps an absence for half that time would make her forget you; perhaps some other youth waits only for your departure, to efface your impressions from her heart; and it is not impossible that you may find her, at your return, as cold and indifferent as you have hitherto found her tender and susceptible. Our sentiments depend not on our moral principles; she may continue a very virtuous girl, and yet love you no longer. On the other hand, it is possible, indeed, she may remain constant and faithful; I flatter myself she will; but who can positively answer either for you or her, when neither of you have been put to the trial? Would you defer making such a trial till it could answer no purpose? Would you

you defer the knowledge of each other till you could not be separated?

“ Sophia is not yet eighteen years of age, and you are but just twenty-two; this is indeed a proper age for love, but not for marriage. What a pretty couple to become the heads of a family! In order to be capable of educating your children, wait at least till you are no longer such yourselves. You are ignorant how greatly young persons suffer from a too early pregnancy; which not unfrequently enervates their constitution, destroys their health, and shortens their life. You know not how many unfortunate children suffer in their constitution and health, for want of having been nourished in the womb of an adult mother. If a pregnant wife be not full grown, she must divide the growing substance with her child; and thus, each being deprived of the whole share which nature requires, it is impossible they should not both be affected. I know but little of Emilius, if he would not much rather have a wife and children of robust and vigorous constitutions, than gratify his impatience at the expence of their health and life.

“ In regard to yourself in particular, have you maturely considered the nature of the obligations you would lay yourself under, in becoming a husband and a father? In assuming the character of a master of a family, you become an important member of the common-wealth: Do you know the duties attendant on this character, or what is required of you by the government, by the laws, and by your country? Do you know



know on what condition you are permitted to live, and for whose sake you ought, when called upon, to die? You imagine you have already learned every thing; and in fact you know nothing. Before you take your place in the community, learn to know and respect the order of society, and to fix on that rank which is the most suitable to you.

‘Emilius, you must quit Sophia; not that I mean you should abandon her; if, indeed, you were capable of such behaviour, she would be but too happy in not being actually married to you: you must quit her, in order to return worthy of her affections. Be not so vain as to imagine you have deserved her already: you have still much to do. Undertake, then, this noble task; learn to support her absence, and to earn the prize of fidelity; so that you may have something to boast of on your return, and be entitled to ask her hand; not as a favour, but as the reward of your merit.’

Being as yet unaccustomed to combat his inclinations, to desire ardently one thing, yet resolve upon another, it is no wonder Emilius does not readily acquiesce in a measure so full of self-denial. No; he would dispute the propriety of it to the utmost. He can see no reason why he should reject the happiness which is in his power: he thinks, to delay the acceptance is to disdain the hand that is offered him. “Where is the necessity, says he, for me to be parted from Sophia, in order to learn what I am ignorant of? Or, were it necessary, why should I not previously

enter into those indissoluble engagements, which will be the sure pledge of my return? Let me but marry her, and I am ready to follow you through the world; let us be once united, and I will part with her without fear."——'What! Emilius! shall we unite, only to part, you? think what a contradiction. It is noble for a lover to support the absence of his mistress; but it is imprudent for a husband ever to quit his wife, unless in cases of necessity. To remove, however, all your objections, I am not insensible that your delays should be involuntary; it is requisite you should tell Sophia, that you leave her against your inclination. You must, nevertheless, be content; and as you are to be governed by reason in this affair, you must obey the dictates of another master. You have not forgot the engagements into which you entered with me: in short, Emilius, you must leave Sophia; I insist on it.'

On this peremptory declaration, he was silent; but, after pausing for a moment, he seemed to gather confidence, and asked me when we were to set out? Within a week, said I; so that it is necessary to prepare Sophia for our departure. Women have not the fortitude of men; they require, therefore, to be treated with more address; it being, besides, no duty incumbent on her to insist on this absence: it is allowable in her to support your parting with less courage.

I am but too much inclined to attend our young lovers, and continue the journal of their amours to the moment of their separation; but  
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I have already too often trespassed on the patience of my readers ; for once, therefore, I shall check my prolixity, in order to draw toward a conclusion. Do you conceive that Emilius will display as much resolution in this matter before his mistress, as he hath done before his friend ? For my part, I conceive he will ; it is from the sincerity of his love that he will deduce that resolution. He would be even more confused in her presence, if it would cost him less to part from her ; as in such a case, he would be sensible of his injustice, and would be in a situation the most embarrassing of all others to an ingenuous mind. But the more such a sacrifice costs him, the more honour will he assume to himself in the eyes of her who makes it so severe. He is not apprehensive that she will mistake the motives for his determination. His every look seems to say to her, Read in my heart, Sophy, that fidelity on which I presume to rely on yours.

The proud Sophia endeavours, on her part, to support with equal dignity, the unexpected stroke by which she is thus surprized. She strives to appear unaffected by it ; but as she reaps not, like Emilius, the honour of the combat and the victory, her resolution does not so well support her. She bursts into tears, she cannot restrain her involuntary sighs, while the fear of being forgotten embitters the thoughts of separation. Not that she lets fall a tear before her lover, or betrays to him her anxiety. No, she would rather die than let a sigh escape her in his company ; it is to me she pours forth her complaints, it is I who am



made the confident of her tears. The women are extremely artful, in disguising their sentiments; the more she murmurs in secret against my severity, the more attentive is she to oblige and flatter me; being fully sensible that her destiny is in my hands.

On this occasion, I endeavour, therefore, to console her; taking upon me to answer for the fidelity of her lover, or rather of her husband. I charge her to preserve the same constancy towards him, and assure her with a solemn protestation, that within two years he shall be hers. She knows me too well to think I would deceive her; and thus I become the security for each to the other. Their own hearts, their virtue, the confidence they place in my probity, and in the assurance of their parents, all serve to confirm these young lovers in the certainty of their being destined for each other. But what can reason do against human weakness? They part, as if they were never to meet again.

It is now that Sophia recollects the sorrows of Eucharis, and imagines herself to be in the same situation. We must not lay a foundation, however, for the remembrance of these fantastic amours during their absence. To prevent this, I take an opportunity of saying to her; Sophy, I would have you make an exchange of books with Emilius. Give him your *Telemachus*, that he may learn to resemble so accomplished a character; and he shall give you his *Spectator*, in which you are so fond of reading. There you may study the duties of a modest and virtuous wife,

wife, remembering, that, in two years time, these duties will be yours. This exchange is agreeable to both, and adds to their confidence in each other. At length comes the sorrowful hour of parting.

Sophia's father, with whom I had concerted my whole scheme, embraced me, as I took my leave; and, taking me aside, addressed me, in a serious and firm tone, as follows: "Knowing that I had to do with a man of honour, I have hitherto consented to every thing you desired; I have now, therefore, but one word to say, Remember that your pupil hath sealed his marriage contract on my daughter's lips."

What a difference was observable in the countenance of the two lovers! Emilius glowing, impetuous, and agitated, to the most violent extremes, gave vent to his exclamations, bedewing the hands of the father, mother, and daughter, with his tears; embracing the whole family; and repeating the same things an hundred times over, with a perplexity, that would have been ludicrous enough on any other occasion. On the other hand, the afflicted Sophia was pale, motionless, and silent; her eyes, though she wept not, had lost their fire, and a fixed gloom overspread her countenance; she heard, she saw nobody, not even Emilius himself. It was in vain he kissed her hand, or pressed her in his arms; she remained insensible to his tears and caresses:—with regard to her, he was already departed. How much more affecting was this mournful object, than the troublesome lamentations of her lover!

Emilius shuddered at the sight, and it was with the greatest difficulty I forced him away. Had I permitted him to stay a moment longer, he would never have been prevailed on to go. I was charmed, however, at his carrying away with him so mournful an impression. If he should ever be tempted to forget what he owes to Sophia, the recollection of her image, at the moment of his departure, will be sufficient to reclaim him.

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### ON TRAVELLING.

**I**T hath been a subject of much dispute, whether it be expedient for young people to travel. If the question were differently put, and it were asked, whether it be of any use for men to have travelled, there would perhaps be no dispute about it.

The abuse of reading is destructive to knowledge. Imagining ourselves to know every thing we read, we conceive it unnecessary to learn it by other means. Too much reading, however, serves only to make us presumptuous blockheads. Of all the ages in which literature hath flourished, reading was never so universal as in the present, nor were men, in general, ever so ignorant. Of all the countries in Europe, there is none in which are printed so many histories, travels, and voyages, as in France, and yet there are no people in Europe who know less of the genius and manners of other nations than the French. So many artificial volumes make us neglect that  
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of nature; or, if we read the book of the world, every one confines himself to some particular sheet.

A Parisian imagines himself versed in the knowledge of mankind, though he knows only Frenchmen: In a city always full of strangers, he looks upon every new comer as an extraordinary phænomenon, whose fellow is not to be met with in the world. One must have lived among the citizens of this metropolis, and have been intimately acquainted with them, to be able to conceive, how people, with so much wit, can be so very stupid. It is, indeed, whimsically strange, that they shall have read, perhaps, a dozen times over, the description of a country, whose inhabitants they regard, when they see them, as so many prodigies.

It is too much trouble to have at once an author's prejudices and our own to remove, in order to come at truth. I have spent great part of my life, in reading accounts of voyages and travels, and never yet found two that agreed in giving me the same notions of the same people. On making a comparison also of the little I have had an opportunity of observing with what I have read, it hath ended in my totally throwing aside the romances of travellers, and regretting the loss of that time which I have thrown away, in poring over them for instruction; being fully convinced, that, with regard to observations of every kind, it is not enough to read those of others; we must make observations of our own. This would be the case, were even travellers always

sincere, and did they tell us only what they saw or believed, without disguising the truth, by the false colours in which they exhibit it; it is more particularly so therefore, when we find a difficulty of discovering the truth, through the deceitful appearances they have cast on it.

Let us give up the boasted resource of books, therefore, to such as may content themselves with it: reading is an art, like that of Raymond Lully, well enough calculated to teach people to talk about what they do not understand. It is well enough to qualify young Platos for philosophising in polite assemblies, and for instructing the company in the customs of Egypt and India; on the credit of Paul Lucas, or Tavernier.

I lay it down, as an incontestible maxim, that a man, who is acquainted with the people of one nation only, instead of knowing mankind, knows only the people among whom he hath lived. Hence we are led to another method of proposing the question in hand. Is it sufficient for a man well-educated to be acquainted only with his own countrymen; or is it necessary for him to be acquainted with mankind in general? There can be no doubt or dispute, I imagine, concerning a reply to this question. Thus we see how much the solution of a difficulty sometimes depends on the method of proposing it.

In order to study mankind in general, however, it may be asked, whether it be necessary to make the tour of the world? Can it be requisite to go as far as Japan, to make observations on the  
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the characters of Europeans? In order to study the species, can it be needful to know all its individuals? Not at all. There are men who so nearly resemble each other that it is not worth while to study them separately. Whoever hath seen ten Frenchmen hath seen the whole nation; and, though we cannot say altogether so much of Englishmen, and some other people, it is nevertheless very certain, that every nation hath a specific character, which is to be deduced from the observations made on not one only, but several of its individuals. Thus, whoever may have compared the people of ten different nations, may be said to know mankind, as he who has seen ten Frenchmen, may be said to know the French.

In order to know the character of a people, it is not sufficient to ride post through their country; it is necessary to know how to travel. To make observations, it is requisite to have eyes, and to turn them toward the object we are solicitous of observing. There are many people, who will learn still less from travelling than from books; because they are incapable of reflection. In reading they might rely, at least, on the sense of their author; but, in travelling, being unable to judge for themselves, they would learn nothing. Others again never profit by travelling, because they do not covet instruction. The object of their pursuits is so different, that it is a chance if this ever strikes them. Of all the people in the world, the French travel the most; but, being so vain of their native customs, they confound all the various modes together,



which do not resemble their own. The French are dispersed thro' every part of the globe; nor is there any country in the world where so many travellers are to be found among the natives as in France: and yet, with all this, there are no people in Europe who have seen so much and know so little.

The English also travel a good deal, but in a very different manner. Nature seems to have constituted the two nations to contradict each other in every thing. Among the English, it is their nobility and people of fortune who travel: the French nobility stay at home. On the other hand, among the French the common people travel much, and the common people in England never travel at all. The difference is honourable to the latter: the French have always some views of interest in their travelling; but the English never go to seek their fortune in foreign countries, unless in the way of commerce, and with their pockets full of money. When they travel, they go to spend their fortunes, and not to live by their industry; they are too proud to stoop to servile employments anywhere but at home. Hence it is that they learn more by travelling than the French, who have generally some other object in view. The English, nevertheless, have their prejudices as well as other nations; they have even more than most others: but these prejudices are less the effect of ignorance than of obstinacy. The English carry about them the prepossessions of an insolent pride, and the French those of the most ridiculous vanity.

As those people, who are the least polite, are generally the most prudent, those, who travel the least, usually profit by it the most; because, having made less progress in frivolous inquiries, and being therefore less taken up with objects of vain curiosity, their whole attention is directed to such as are of real utility: I hardly know any people, except the Spaniards, who travel in this manner. While a Frenchman busies himself in running about among the artists, an Englishman laboriously employs his time in designing after the model of some antique, and a German solicits the literati to favour him with their names in his *Album*: the Spaniard studies in silence the government, the manners, and the police of the country, and is the only one of the four, who, on his return home, deduces from what he hath seen any thing useful to his countrymen.

The antients travelled but little, read little, and wrote less; and yet in the few writings they left us, we may see plainly they made much better observations on each other, than we do at present. Without recurring to Homer, the only poet, who had the art of transporting his readers to the scene of action he describes, we cannot deny Herodotus the honour of having given us a better description of manners, in his history, although more in the way of narrative than reflection, than any of our modern historians; who have taken so much pains, nevertheless, to interlard their relations with portrait and characters.

ters. Tacitus has described the Germans of his time much better than any modern writer hath described those of ours. It is indeed incontestible that such persons as are versed in ancient history, are better acquainted with the Greeks, the Carthaginians, Romans, Gauls and Persians, than any people of these times are with their neighbouring nations.

It must be allowed, also, that the original characteristics of nations are daily obliterated, and for that reason become more difficult to seize. In proportion as various tribes, families and people mingle with each other, we find those national differences disappear which were formerly so perceptibly striking. In ancient times each nation was more confined within itself; the respective people had less communication with foreigners, they travelled but seldom, their interests were less connected: there were then few of those regal bickerings, now called negotiations; no ambassadors in ordinary, or constant residents at foreign courts: long voyages were very rare, and distant commerce but little, and even that little was usually carried on by the prince himself, who employed foreigners or some despicable people, without influence or authority.

There is, at present, a much closer and more frequent communication between Europe and Asia, than there was formerly between France and Spain. The parts of Europe itself were then less connected, than those of the whole earth are at present.



Add to this, that the antients, imagining themselves to have been, from their original, natives of the country they inhabited, had forgotten those distant ages when their ancestors first established themselves, and had resided long enough on the spot, to admit of those lasting impressions, which the climate ever makes on a settled people. Whereas, since the Roman conquests, the frequent emigrations of the Barbarians, have mixed and confounded all things. The French are not now such tall, robust, fair people, as they were formerly; the Greeks are no longer those graceful figures, which served the purposes of art as models of the human form; even the modern Romans themselves are as remarkably different from the antient in person, as in character; the Persians, who were originally Tartars, lose daily their primitive deformity, by their connections with the fair Circassians; the Europeans are no longer compounded of Gauls, Germans, and Iberians; they are all Scythians, more or less degenerated in person and manners.

Hence we see the reason, why, among the antients, the several people inhabiting different countries were more distinguishable from one another, in their persons and characters, than they can be at present, when their unsettled manner of living doth not give natural causes time to make lasting impressions; even the country and climate themselves are deprived of their peculiar influence, by the cutting down forests, draining

draining marshes, and an uniformity of cultivation, which every where prevails.

These reflections will probably make us not so ready to turn Herodotus, Ctesias, and Pliny into ridicule, for having given, to the inhabitants of different countries, those original and distinguishing characteristics, which are no longer to be perceived. It is necessary that we should see the same individuals, in order to know them for the same people. It cannot be doubted, that, if we could behold at one view all the people who have existed in the world, we should find more difference between the same nation at different periods, than we find at present between any two that are cotemporary.

At the same time that such observations become daily more difficult to make, they are more superficially and negligently made: this is another reason for the little success of our researches into the natural history of mankind. The improvement which is deduced from travelling depends on the motives for undertaking it. When the motive is the confirmation of a philosophical system, the traveller never sees any thing but what makes for his theory: when the motive is interest, it engages the whole attention of such as are actuated by it. Commerce, and the arts, which bring people together, hinder them from studying each other's disposition and character. On these occasions, if they know how to make the most of one another, it is all they desire to know.

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It is certainly useful for a man to be acquainted with all those places where he might chuse to live, in order to fix on such as are the most suitable to him. If men were independent of each other, they would require to know no other country than one, in which they might subsist. The savage, who stands in need of no one's assistance, and is a stranger both to avarice and ambition, neither knows, nor desires to know any country but his own. If he be obliged to hunt abroad for subsistence, he carefully avoids such places as are inhabited by the human species; he is desirous only of meeting with brute animals, which afford him sufficient nourishment. But as for us, to whom a social life is become necessary, and who cannot live without preying upon our fellow-creatures, it is our interest to frequent the most populous countries. This is the reason why all the world flock to Rome, Paris, and London. It is in capital cities that human sacrifices are so frequent, and so easily effected.

It is said, that we have philosophers, who travel for instruction? This is a mistake, there are no Pythagoras', no Plato's in our times; or if there be, they are far enough distant from us. Our modern philosophers never travel, but by order of the court; their expences are defrayed, they are expedited and paid to visit some particular object, which, we may be certain, is never a moral one. Hence all their time and attention are devoted to the immediate object of their journey; they are too honest to bestow  
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either on any thing else. And tho' in some countries there may be found some curious persons, who travel at their own expence, they never trouble themselves about the study of mankind, but rather take upon themselves to instruct them. These are not fond of science, but of ostentation. How should they learn to cast off their prejudices by travelling, when they travel only to display them?

There is a wide difference between travelling to take a view of a country, and that of acquiring a knowledge of the people. The former is the main business of the curious; the latter is but a secondary consideration. The philosopher however should judge otherwise. Children take notice of things, because they are incapable of making observations on men. A man should begin by observing his fellow creatures, and then, if he has time, he may take notice of inanimate objects.

To infer that travelling is useless, because we know not how to profit by it, is certainly a wrong conclusion. But supposing its utility in general admitted, does it thence follow, that it is useful for all persons indiscriminately? So far from it, that, on the contrary, it is expedient but for few: it is proper only for such as have firmness enough to hear the maxims of error, without being deluded; and to see the examples of vice, without being seduced. Travelling serves to encrease the bent of our natural dispositions, and to render us compleatly good or bad. When a man returns from his travels,  
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he has generally received that form which he will retain as long as he lives ; and more persons return bad than good, because there are fewer set out with good dispositions than with bad. Young people, ill-taught, and ill-conducted, contract, by travelling, all the vices of the people they visit, but none of their virtues : while those who possess a good natural disposition, well cultivated, and who travel with a real design of improving themselves, return much better and wiser than they set out.

Travelling, when looked upon as a branch of education, ought to be subjected to some rules. To travel merely for the sake of travelling, and running from one country to another, is to act the part of a vagabond. Again, to travel for improvement in general, is too vague and indeterminate a scheme. Instructions which are not calculated to some particular end are futile and useless. I would endeavour to interest a young man in the means of his improvement ; which interest, properly directed, would of itself determine the nature of such improvement.

Now, after having taken a view of himself, with regard to his physical relations to other beings, and those moral connections, which unite him to his own species, it remains for him to consider himself with regard to the social relations, in which he stands to his fellow citizens. To this end he must first study the nature of government in general ; next, its different forms in various countries, and then the particular form

form of that government under which he was born, in order to know whether it be agreeable for him to continue to live under its protection; every man, when he comes of age and is master of himself, having a right, which nothing can abrogate, of renouncing the adventitious contract made at his birth with the community, and of quitting the country in which he is born and educated. It is from the residence he makes there, after having arrived at years of discretion, that he is supposed tacitly to confirm the engagements entered into by his ancestors. In entering on a state of manhood he acquires a right to renounce his native country, as well as to the possession of his father's estate. According to the strictest principles of natural right, every man remains free, in whatever country he may happen to be born, unless he makes a voluntary submission to the laws, in order to acquire a right to protection.

I should probably address Emilius, therefore, on this subject in the following terms: "Hitherto, my young friend, you have lived altogether under my direction, not being in a situation to direct yourself: but now you approach that term of life, at which the laws, giving up into your own hands the disposal of your fortune, constitute you also the master of your person. You will now find yourself dependent on every thing in society; even on your own patrimony. You are desirous of settling yourself; this desire is a laudable one, its object is a duty incumbent on every man: but before you resolve on marriage, it is requisite for  
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you to come to a resolution concerning the rank and station you mean to hold in life, and to provide for the support of yourself and family; for altho' this ought not to be made the chief object of your considerations, it ought nevertheless to be thought on, previous to your establishment. Would you make yourself dependent on men you despise? Would you lay yourself under such circumstances as to be made constantly subservient to the will of others, and be obliged, in order to secure your substance from the knavery of others, to become a knave yourself?"

Here I would display to him the several methods in which he might turn his fortune to advantage, by disposing it in the way of commerce, in the purchase of a place, or in the funds; representing to him the risks he must in either case run, and that his situation in all would be precarious and dependent; his manners, sentiments, and conduct being necessarily under the influence of the examples and prepossessions of others.

I should also lay before him the more polite and fashionable way of disposing of his person and fortune, by entering into the service, or, in other words, of becoming a man of great consequence, by accepting the place of a hireling murderer, and arming himself for the destruction of harmless people, who never offended him. I should say to him, "There is no profession held in greater estimation than that of the sword; mankind entertaining the highest ideas of those military heroes, who are good for nothing but to knock one another on the head.

head. This profession also, instead of enabling you to dispense with other resources, will only render them the more necessary; it being part of the honour attached to a military life to ruin those who profess it. Not that all are actually ruined by it: it is insensibly becoming the fashion for soldiers to make fortunes as well as other people: but I have no thoughts of your having any desire to imitate them in the methods they take to accomplish that end.

“ You are to know also, that, even in the army, courage opens not the way to wealth or honours, unless indeed it be that kind of courage which is displayed before the ladies: on the contrary, the most servile and meanest wretch in the corps is always in the fairest road to preferment. If you are a soldier in good earnest, you will be despised, hated, perhaps dismissed, or at least loaded with the mortification of seeing your comrades preferred over your head, for risking your fortune in the trenches, while they were more successfully employed in pushing theirs at the toilette.”

It is indeed much to be doubted whether any of these employments will suit the taste of Emilius. He will probably reply, that he hath not forgotten the amusements of his youth; that he hath not lost his arms; that he is still healthy and robust, and is able to work. “ Of what consequence to me, (might he say) are all the fine employments you have been speaking of, or the ridiculous prepossessions of mankind concerning them? I know no greater honour than that  
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of being beneficent and just; no other happiness than that of living independant on the world, with her I love, and of procuring me an appetite, and preserving my health by daily labour. None of those embarrassments you have intimated in the least affect me. Settle me with Sophia in some little farm, in an obscure corner of the world, and I shall possess all that I can wish for. There shall I live contented and happy, nor envy others the riches of Croesus."

Yes, my friend, a beloved wife and a few acres to himself are sufficient to constitute the happiness of a philosopher: but this desire, however moderate it may seem, is not so easy to be gratified; nor are such possessions so common as you may imagine. The most difficult to be met with indeed you have already found; I shall only speak, therefore, of the other.

You would have the possession of a few acres to yourself, my dear Emilius! Where will you obtain such a grant? In what corner of the world will you be retired enough to say, "Here am I master: the lands around me are mine." It is well known, there are many places where men may acquire fortunes; but who knows the place in which he may live without one? Who can tell a man where he may live free and independent, without being under the necessity of injuring others, or of submitting to be injured himself? Do you imagine the country in which it is permitted a man to be truly honest is so easy



easy to find? If there be any virtuous and certain method of subsisting without intrigue or dependancy, I own it is that of living by one's labour, and cultivating one's own estate: but where is that estate, on which a man may truly say, "The land I cultivate is my own?" Be sure, Emilius, before you make choice of this happy spot, to find there that peace and felicity you seek. Take care that no arbitrary government, no persecuting religion, no libertinism of manners are likely to disturb your repose. Take care to secure yourself from the imposition of those exorbitant taxes, which will deprive you of the fruits of your labour; and from being exposed to those endless lawsuits, which must in time rob you of your substance. Take such precautions that probity in your own behaviour may be sufficient to prevent your being ever under the mortifying necessity of paying court to governors or their substitutes, judges, priests, powerful neighbours, and knaves of every kind, ever ready to harass those who neglect to pay them respect. Above all, take care to secure yourself from having any altercation with the rich and great, always remembering, that wherever you are, their possessions may happen to border on the vineyard of Naboth. If you should be so unfortunate as to have a courtier purchase or build an house near your cottage, take care to be assured he will not, under some pretext, find means to strip you of your patrimony, to add to his own conveniences; or that you may not see, perhaps the next day, half your farm converted into spacious highways.

I have,

I have, my dear Emilius, more experience than you, and therefore see farther into the difficulty attending your project. It is nevertheless a commendable, a virtuous one, and will in effect make you happy; let us therefore see about putting it into execution. To this end, I have one proposal to make. Let us devote the two years we are to employ in travelling, to the search of an asylum, in some part of Europe, where you may live happy with your family, secure from those dangers and inconveniencies I have mentioned. If we should succeed in our search, you will have found that abode of happiness so vainly sought after by others, and will have no reason to regret the time and pains you have taken. On the other hand, if we should fail of making so desirable a discovery, you will be cured of hunting after a chimera; and will console yourself under an inevitable misfortune, by submitting to the law of necessity.

I know not whether any of my readers perceive how far the proposed search may carry us; this, however, I am certain of, that, if Emilius does not return from his travels, begun and continued with this view, well versed in the nature of government, in manners and in political maxims of every kind, either he must have a very small share of understanding, or I of judgment.

The science of politics is as yet in its infancy, or rather it is still in its birth, and, it may be presumed, will never make its way into the world. Grotius, the greatest master among all those

those who have treated of the rights of civil polity, is but a mere child; and, what is still worse, a disingenuous one. When I hear this writer extolled to the skies, and Hobbes loaded with execrations, I see in what manner even sensible men read and comprehend these two authors. The truth is, the principles of both are exactly alike; and they differ only in the manner in which they are expressed. These writers, indeed, differ also in their method of discussion; Hobbes founding his arguments on the sophisms of philosophers, and Grotius on the chimeras of the poets: in every thing else they are exactly alike.

The only modern writer, capable of reducing politics to a science, was the celebrated Montesquieu: but he was far from treating strictly of the principles of civil polity; contenting himself with substituting in the room of them, those positive laws which government hath already established. Nothing, however, can be more different than the study of one and of the other.

Whoever would form a right judgment, nevertheless, of the present state of government, is obliged to unite both: it is requisite to know what ought to be, to judge of what is. But the greatest difficulty attending the discussion of these important matters, is to interest private persons in the study of them, and to give a satisfactory answer to these questions; "What is it to me?" or, "What signifies what I think of them?" We have provided Emilius, however, with an answer to both these questions.

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The second difficulty arises from the prejudices of infancy, the maxims in which we are educated, and, above all, from the partiality of authors; who, while they are constantly expatiating on the truth, about which they give themselves little real concern, are intent only on their own interest, of which they say nothing. Now the people have it not in their power to bestow professorships, places, and pensions; judge, then, if the learned are very assiduous to defend the rights of mankind in general. I have taken such measures, however, that this difficulty also hath no force with Emilius. At present he hardly knows what government is; the only point of consequence to him is to discover that which may be best for himself. He hath no intention to become an author; and tho' he should, he would not employ his talents to pay court to sovereigns, but to establish the rights and privileges of humanity.

There remains yet a third difficulty, which, as it is more specious than solid, I shall neither obviate nor propose: let it suffice to say, it does not check my zeal, as I am well assured that in researches of this kind, great talents are not so necessary as a sincere regard for justice, and a real love for truth. If matters of government, then, are in any case likely to be treated with sincerity, it is in the present.

Before we begin, however, to make our observations, it is necessary to lay down those rules by which they are made; it is necessary to fix on a scale, by which to estimate the several

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measures we take. Our first principles of government, or politic law, constitute this scale; and the established laws of different countries are the admeasurements to which it is applied.

The elements we shall make choice of will be clear, simple, and immediately deducible from the nature of things. They will consist of questions to be discussed between us, and will be converted into principles, only when they are satisfactorily resolved.

Thus, for example, setting out from a state of nature, we shall first examine whether men are born slaves or free, social or independent; whether they are united by consent or compulsion; or whether that force which unites them can form any permanent obligation by which that prior force is binding, even when it is supplanted by a former one: in other words, whether since the empire of Nimrod, who, it is said, was the first ruler, the power of succeeding sovereigns hath not been the effect of injustice and usurpation, there being no legitimate kings but the descendants of the said Nimrod, his heirs and assigns? or whether, the authority of the first ruler ceasing, the succeeding power did not become binding in its turn, and annul the obligations of the former; so that it is the duty of mankind to obey the laws when compelled to it, and that it is no longer a duty, when they can make head against the power imposing them? If the latter be the case, the obligations we are under to respect the laws add but little influence to the power enforcing their obser-

observance, and is little better than a play upon words.

We shall examine whether it may not be said, that every disease comes from God, and whether, taking this for granted, it be a crime to call in the physician?

We shall, in the same manner, enquire also, whether a man is obliged in conscience to give a highway-man his purse, when he might conceal it from him? for, after all, the pistol which the robber presents to his heart, lays him under the obligation exacted by superior force.

It will be worth enquiry farther, whether power, made use of in a political sense, means any more than a legal authority, subservient of course to the laws on which it depends?

Again, supposing the obligations, enjoined by such superior force, invalid, and that we admit the rights of nature, or paternal authority, as the first principle of society, we must, in this case, investigate the bounds of that authority, as prescribed by nature; and enquire whether it have any other foundation than the good of the child, its weakness, and that natural affection which a parent entertains for his offspring? whether, this being the case, when the child grows up, and acquires strength and discretion, he does not become the natural judge of what is conducive to his own preservation; and, of course, his own master, independent of every other man, and even of his own father? For it is to be remark-



ed, that we may be the more certain of a child's loving himself, than of a father's love for his child.

We shall next proceed to examine, whether, when a father dies, his younger children are bound to obey the elder, or any other person who may not have for them the natural attachment of a parent ; and whether there be, from generation to generation, a head of a family, to which every other person in it owes obedience ? In which case, we shall enquire how the authority of this head came to be divided, and by what right there came to be any more than one sovereign over the whole race of mankind ?

On the supposition that societies were formed by choice, we shall distinguish between matter of right and of fact ; and shall ask, whether, by mankind having thus at first submitted themselves to their brothers, uncles, or other relations, not because they were compelled to it, but out of choice, their submission does not still remain free and voluntary ?

Passing hence to the right assumed over slaves, we shall enquire, whether it be in the power of any man legally to alienate himself to another, without condition or reserve ? That is to say, whether he can renounce his natural right to his own person, life, and understanding, ceasing, as it were, to exist even before his death ; when nature hath so directly charged him with the care of his own preservation, and both reason and conscience dictate what he ought to do, and from what he ought to abstain ?

Again,

Again, supposing there be any restriction or reserve in the terms of slavery, we shall enter into a discussion, whether those terms do not form a real contract, in regard to which the contracting parties, having no common umpire, remain their own judges respecting the conditions of the contract, and of course are at liberty to break them whenever they think themselves aggrieved? And, if a slave cannot give himself up without reserve to his master, how can a whole people do the like with respect to their chief? if a slave, also, remains the judge of his master's fulfilling his contract, surely a nation must be equally so, with regard to the behaviour of their king.

Being thus reduced to return to our first principles, and to consider the meaning of that collective term, a people, we are led to enquire whether, in order to establish its propriety, there must not have been some contract, a tacit one at least, prior to that here supposed?

As a people must have existed as such, before they made choice of a king, by what means were they constituted a people, unless by social contract? A social contract is, therefore, the basis of civil society; and it is in the very nature of this act we must seek that of the society it constitutes.

We shall now enquire into the tenour of this contract, and see if it does not run nearly in the following terms; " The contracting parties do  
" mutually agree to put their lives and fortunes,  
" as well as their persons and interest, under the

“ supreme direction of the general voice ; receiv-  
 “ ing each member into their body, as a part  
 “ inseparable from the whole.”

This supposed : in order to define the terms we shall stand in need of, to our farther enquiry, we shall remark, that this act of association produces a moral and collective body, composed of as many members as there are voices in the assembly. This public body takes, in general, the name of the *body politic* : it is called also by the members of which it is composed, a *state*, when it is passive ; a *sovereignty*, when it is active ; and simply a *power*, when it is compared with other states. With regard to the members themselves, they take the name of *people* collectively, and are called *citizens* severally, as being members of the *city*, or partakers of the sovereign authority ; and *subjects*, as being subjected also to the same authority.

We shall remark that this act of association includes a reciprocal engagement between the public body and its particular members ; and that each individual, by thus making a contract, if I may so say, with himself, is laid under a two-fold engagement ; viz. as a member of the sovereignty, towards his fellow-citizens, and as a member of the state towards the supreme head. We shall observe farther, that the parties being bound by no other engagements than those they have entered into with themselves, those public resolutions which are obligatory on the subject respecting the sovereign authority, because of the two-fold engagement  
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he has formed, are not equally obligatory on the state, with respect to itself. Hence we see there is not, nor can there be any other fundamental law of society, properly speaking, than social compact. Not that it must be here inferred, that the body politic cannot enter into engagements towards other bodies of the same kind: for, with regard to these, it is a simple and individual object.

The two contracting parties, however, to wit, the individual and the public, having no common arbiter of their differences, we must enquire whether they are therefore at liberty to break the contract when they please; that is, to renounce the obligation of it as soon as they think themselves aggrieved? To resolve this question, it is to be observed, that, according to the social compact, as the sovereign power cannot act otherwise than agreeable to the general voice, its actions are directed to general and public objects: whence it follows, that particular persons cannot be directly aggrieved by that power, unless they are all so; which is impossible, because in this the community would be desirous of its own destruction. Thus the social contract requires no other guarantee than the public; because individuals only can be guilty of violating it; in which case they are not set free from their engagements, but are punished for such violation of them.

To determine all such questions as these, we shall take care to remember, that the social compact is of a very peculiar nature; in that the people enter thereby into a contract only with themselves; that is to say, the people collective-

ly in quality of sovereign, with the people severally and individually as subjects. It is in this circumstance of the compact, that consists all the artifice of the great political machine of government: it is this which renders those engagements rational, safe, and legal, which would otherwise be absurd, tyrannical, and subject to the most enormous abuses.

Individuals being subjected only to the sovereign authority, and this being nothing more than the general voice, we may see hence how every man, in paying obedience to it, is obedient only to himself, and by what means he enjoys a greater liberty under the influence of a social compact than he would have done in a state of nature.

After having thus made the comparison between natural and civil liberty, in regard to persons, we shall make the like comparison, in regard to things, between the right of property and that of sovereignty, between the estates of particulars and the territory of the state. If the sovereign authority be founded on a right of property, such right should certainly be held in the highest respect: it is inviolable and sacred, so long as it remains that of the individual; but when private property comes to be considered as only a part of the public, it is subjected to the disposal of the general voice, which may alienate, or even annihilate it. Thus the supreme authority hath no right to touch the property of any partial number of individuals; but it may legally possess itself of the property of all; as was done  
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at Sparta in the time of Lycurgus; whereas the abolition of debts, as practised by Solon, was contrary to the principles of natural justice.

As the public voice only is obligatory on the subject, we shall endeavour to trace the means whereby it may with certainty be known; we shall enquire into the nature and characteristics of what is termed law. This subject is quite new; the term, law, having as yet never been properly defined.

No sooner do a people give power and preference to one or more individuals among them, than they become divided; there arises, between the party thus formed and the whole, a distinction, which makes them two separate objects; the one a part of the whole, and the other that whole, wanting the subtracted part. But the whole, wanting a part, is not the whole. While this distinction therefore subsists, there exists no longer a whole, but only two unequal parts.

On the contrary, when the whole body of a people decree concerning the whole, they prefer only themselves; and if any distinction is thus formed at all, it is only such a one as arises from an entire object beheld in one point of view, and the same entire object beheld in another, without any partial division. In such a case, therefore, the object subjected to the decree is general, as well as the object issuing such decrees. We shall examine whether there be any other kind of act in community which may bear the name of law.



If the decrees of the supreme power are laws, and laws can have no object but what is general and relative equally to all the members of a state, it follows that such supreme power can decree nothing concerning individuals; as it is necessary, however, to the preservation of the state, that it should decide in particular cases, we shall see by what means this is effected.

The acts of the supreme power being no other than general acts, or laws; to these must succeed particular acts, framed to put such laws in execution, and must accordingly be directed to particular objects. Thus the act by which the supreme power directs a chief to be chosen, is a law; but the act by which that chief is chosen in obedience to that law, is only an act of government. And hence arises a third relation, under which the people collectively may be considered; to wit, as the magistracy, destined to execute those laws which they made in quality of sovereign.

We shall enquire whether it be possible for the people to deprive themselves of that right of sovereignty, which they collectively possess, in order to invest one man or more with such prerogative? for the act of election not being a law, and the people themselves not possessing that right in performing such act, it is not to be conceived they can transfer a right which they do not themselves possess.

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The essence of sovereignty consisting in the general voice of the people, it is also as difficult to be conceived, that the disposition of an individual should always be conformable to that of the public. On the contrary, it is rather to be presumed it will be often contradictory; for private interest tends always to partiality, and the public good to the reverse: and tho' it were even possible to reconcile these, its not being absolutely necessary and permanent as the nature of things, is sufficient to shew that no right of sovereignty can be founded thereon.

We shall endeavour to determine whether the chiefs of a people, under whatever title they pass, can, without violating the social compact, be ever any thing more than servants appointed to execute the laws? Whether those chiefs ought not to give an account of their administration, and whether they are not themselves subject to those laws which they are charged to see duly observed?

If the people cannot, however, entirely alienate their supreme prerogative, may they not dispose of it for a season? If they cannot give themselves a master, may they not make choice of a representative? These questions are important, and merit a serious discussion.

If the people can neither make choice of a sovereign nor representatives, we shall then enquire in what manner they can support the legislative authority in themselves; whether their laws should be numerous; whether they should be fre-

quently altered; and whether it be easy for a great nation to be its own legislator? Whether the Romans were not a great people; and whether it be good for mankind in general, that a great people should exist?

It follows, from the preceding considerations, that in every state there exists an intermediate body between the subject and the sovereign; which body being composed of one or more members, is charged with the public administration, the execution of the laws, and the conservation of civil and political liberty.

The members of this body are called *magistrates* or *kings*, that is to say, governors. Now, if we consider the action of the whole body of society, as operating on itself, in the relation of the whole to the whole, or as the *sovereign* to the *state*, this relation may be said to extend between two extremes, of which the *government* is the mean proportional. The magistrate receives from the sovereign those orders which he delegates to the people; the interest and authority of his office being proportional to the interest and authority of the citizens as subjects, on one side, and as sovereigns on the other. It is impossible to vary these three terms, without destroying their due influence and proportion. If, for instance, the supreme power would govern, or the magistracy make laws, or the subject refuse to obey them, disorder and confusion would always ensue, the state would be dissolved, and despotism or anarchy succeed.

Let



Let us suppose a state composed of ten thousand citizens. These, as sovereign, composing a state, must be considered collectively, and in a body : but every individual, as a subject, hath a separate and independent existence. Thus the sovereign is to the subject as ten thousand to one ; that is to say, every member of that state possesses only the ten thousandth part of that supreme authority, to which he is altogether and entirely subjected. Again, if the state consisted of an hundred thousand people, the submission of the subject would be still the same to the laws, tho' his interest or suffrage in the legislature would be reduced to an hundred-thousandth part, viz. a tenth part less than before. Thus the subject, always remaining an integer, the relation between him and the supreme power increases, in proportion to the number of citizens : and hence it follows, that as the state is augmented, liberty is diminished.

Now, the less proportion the will of individuals bears to the general will of the state ; that is to say, the less the influence of manners, in proportion to that of the laws, the more ought the executive force to be augmented. On the other hand, the greatness of a state giving to those, in whom the public authority is reposed, more temptations and opportunities of abusing it, the more power a government is possessed of, to restrain the people, the more ought the legislature to have it in its power to restrain the government.

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It follows from this two-fold relation, that the proportion subsisting between the legislature, the magistracy, and the people, is not a chimerical idea, but the natural consequence of social establishment. It follows, also, that one of these extremes, that is, the people, being a fixed term, every time this two-fold ratio is increased or diminished, the simple one increases and diminishes in its turn; which could not happen, unless the mean term also changed likewise. Hence we may deduce farther the following conclusion, that there is no such thing in the world as a simple and absolute constitution of government; but that there must be as many different governments as there are states of different magnitudes.

If the more numerous a people are, the less proportion the influence of their manners bears to the laws, we shall go on to examine whether, by an obvious analogy, we may not affirm also that the more numerous the magistracy, the more feeble is the government?

To illustrate this maxim, we shall distinguish between three interests essentially different, in the person of each magistrate. In the first place, there is the private interest of the individual, always tending to his own particular advantage; in the second, there is the common interest of the magistracy, tending entirely to the advantage of the government: this may be called the interest of the whole body of governors, and is general with respect to the government itself, and particular with regard to the state, of which the govern-

government is a part. Again, in the third place, there is the interest of the people collectively, or of the supreme power of the legislature; which is general, as well with regard to the state, considered as a whole, as with respect to the government, considered as a part of that whole. In a perfect system of polity, the interest of the individual should be almost null, that of the magistracy very confined, and of course the general interest will govern above all others. Whereas it is observable, on the contrary, that, according to the order of nature, these different interests become more active, in proportion as they are blended together. The general interest is least affecting; that of the governors bears the second rank, and that of the individual is the most powerful of all: so that each considers first his own private advantage; next that of the magistrate, and thirdly, that of the state: a gradation directly opposite to that which the order of society requires.

This being granted, let us suppose the administration of government placed in the hands of one man. Here we should see the interests of the magistracy, and of the individual completely united, and of course as perfect as possible. Now, as it is on this perfection that the exertion of power depends; and as the absolute force of the government, being that of the people, never varies, it follows, that the most active of all governments is the despotic or monarchical.

On the contrary, unite the executive to the legislative power; make the magistracy the supreme



preme head, and the citizens magistrates; in this case the interest of the governors, being confounded with the general one of the state, hath no more activity than the latter, and leaves that of the individual to exert itself in all its force. Thus the administration, tho' still possessed of the same absolute force, will possess the smallest possible degree of activity.

These maxims are incontestible, and are confirmed by other considerations. It is observable, for example, that the magistrates are more active in their functions than the private citizen in his; so that it is clear the interest of the individual is more concerned. A magistrate is almost always charged with the execution of some particular part of government; whereas a citizen, considered as an individual, is employed in no act of sovereignty. Add to this, that the more a state increases, the more is its real force augmented, altho' it is augmented in the exact proportion of that increase; but, while the state remains the same, it is in vain to increase the number of magistrates; the government will acquire no additional power by such increase, as government is only the depository of the power of the state, which is supposed the same. Thus, by a plurality of magistrates, the activity of government is diminished, without its force being augmented.

After having discovered that government grows remiss and unwieldy, in proportion as the number of magistrates is increased; and that the more numerous a people grow, the more powerful should

be the hands of government to restrain them, we shall conclude, that the relation in which the magistrates stand to government, should bear an inverse proportion to that of the subjects to the legislature; that is to say, the more extensive a state grows, the more limited should be its government; so that the number of its magistrates should diminish in proportion to the augmentation of its people.

In order to distinguish this variety of forms under more precise denominations, we shall remark, in the first place, that the supreme power may commit the charge of government to the whole body of the people, or to the majority of them; so that there may be more magistrates than private citizens. Such a form of government is called a democracy. Again, it may confine that charge to fewer hands; so that there may be more citizens than magistrates: this form bears the name of an aristocracy: and, lastly, it may lodge the whole administration of government in the hands of a sole magistrate. This third form is the most common, and is called the monarchical or regal form of government.

We shall readily observe that all these forms, and particularly the two first, are capable of being more or less perfect, being susceptible, in this respect, of great latitude. For a democracy may go so far as to include a whole people, or may restrain itself only to the half. An aristocracy, also, may be limited from half the people indeterminately, to any less number; and even monarchy itself is sometimes divided, either between  
father

father and son, between brothers, or otherwise. Sparta had constantly two kings, and the Romans had once eight emperors at a time, without the Roman empire being in itself divided. There is a certain point between each form of government, at which it begins to be confounded with that on which it borders: thus, under three specific denominations, government is capable of assuming as many forms as there are citizens in the state.

Again, each of these governments, being capable of sub-division, and of admitting in different parts different modes of administration, there may result from the combination of these three, a multiplicity of mixt forms, even to an endless variety.

The world have long disputed about the best form of government, without having considered that each form may be the best in some circumstances, and the worst in others. For our part, we must conclude, that if in all states the number of magistrates \* ought to be inversely, as that of citizens, the democratic form of government is, generally speaking, best for small states; the aristocratic for those of moderate extent, and the monarchical for such as are very populous and extensive.

It is by the clue of these researches that we shall at length arrive at the knowledge of the du-

\* It will be remembered, that I speak here only of supreme magistrates, or the rulers of a people; others being only local substitutes.

ties



ties and prerogatives of citizens; and whether it be possible to separate the one from the other; to know what is the precise meaning of the term, *our country*, and by what means a man may know whether he can boast a country or no?

After having thus taken a view of the several species of civil society apart, we shall proceed to compare them with each other, in order to observe their difference and relations: the great with the little; the strong with the weak; reciprocally attacking, defending, and destroying each other; while, amidst the conflict of this continual action and reaction, they involve mankind in greater misery than they would have experienced in preserving their original liberty. We shall examine, therefore, whether social institutions have done too much or too little; whether individuals, in being subjected to the laws of society, while such societies preserve their natural independence among each other, are not thereby exposed to the evils both of nature and society, without reaping the advantages of either; and whether it would not be better that there were no civil society in the world, than that there should be several? Is not this that mixed state of nature and society which partakes of both, and is really neither; *per quem neutrum licet, nec tanquam in bello paratum esse, nec tanquam in pace securum?* Is not this that partial and imperfect association, which is productive of tyranny at home, and war from abroad? and are not war and tyranny the greatest evils to which humanity is subject?

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We shall come, lastly, to take a view of those remedies, which are provided against these evils; such are those of alliances and confederacies; which, leaving every state its own master at home, arms it against every unjust aggressor from abroad. We shall enquire by what means national confederacies may be formed; by what means they may be rendered durable, and how far the prerogative of entering into such confederacies may be extended, without encroaching on that of sovereignty?

The Abbe de St. Pierre formed a scheme for uniting all the states of Europe in a general and perpetual peace. It is yet to be doubted, supposing such a scheme practicable, and actually entered into, whether the peace would be of long duration. These enquiries lead us, however, to discuss all those principal questions, which remain to compleat our researches into the nature and principles of politic law. The transition to those of war and peace is hence readily effected, and we shall enquire accordingly why Grotius and others have only laid down those which are false.

In the midst of these arguments, however, I should not be surprized if the good sense of Emilius should induce him to interrupt me with the following remark: "One would think, Sir, you was building an edifice with materials of timber and stone, and not with the inconstant dispositions of mankind, you are so exact in modelling every part by rule." That is true, my friend; but you are to remember, that natural  
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right does not give way to the passions of mankind, and that we are first of all to settle the true principles of politic law. Now our foundation is laid, we will examine, if you please, what a superstructure men have built on it, and you will find they have made fine work indeed!

I make Emilius now read his *Telemachus*, still pursuing our travels: we go in search of the happy Salentum and the good Idomeneus, made wise by misfortune. In our way, we find many a Protefilaus, and not one Philocles. But we shall leave the various incidents of our travels to the reader's imagination. As Emilius is no monarch, and I have no pretensions to divinity, we do not reproach ourselves that we cannot pretend to rival *Telemachus* and *Mentor* in the good they do to mankind: nobody knows better than we how to maintain our characters and station, and nobody is less anxious after those which are superior. We know that the same injunctions are laid on all mankind; whoever is sincerely in love with virtue, and does all the good in his power, hath discharged his duty. We know that the characters of *Mentor* and *Telemachus* are fabulous.

Emilius doth not travel like a gentleman that hath nothing to do; but does more good than if he were a prince. If we were kings, we could not be more benevolent than we are; and were we even benevolent kings, we might be undesignedly the cause of a thousand real evils for one apparent good. If we were kings and philosophers, the first good action we should perform, both for ourselves and others, would be to abdicate



cate our throne, and to become private men as we are.

I have already given the reasons why travelling is in general so useless. It is rendered, however, still more so, to young persons, by the manner in which it is prosecuted. Governors, usually more desirous of amusing than instructing their pupils, lead them about from city to city, from palace to palace, and from one assembly to another: or, if they are scholars or virtuosi, they employ their disciples in running about to visit libraries, galleries, and cabinets, in collecting antiquities, and copying inscriptions. In every place they come to, they trouble themselves only about the manners of preceding ages, as different from the present as if they were those of another country; so that after having, at a great expence, made the tour of Europe, they return, without having made any observations that are interesting, or having learned any thing that may be useful.

All capital cities bear a great resemblance to each other, the people herding together, and forming a strange confusion of manners: such are not the places, therefore, in which to study the characteristics of nations. Paris and London are, in my eye, but as one city; their inhabitants, indeed, differ a little in their prejudices, but the citizens of one have as many as those of the other; and all their practical maxims are the same. It is well known what kind of persons are ever about a court; what kind of manners the concourse of people, and the inequality of  
fortunes,

fortunes, must every where produce. You need but tell me of a city that contains two hundred thousand souls, and I can form an exact idea how they live there. As for any thing I could gain the knowledge of farther, by being on the spot, it is not worth the pains of travelling for it.

To study the genius and manners of a nation, we should have recourse to the several provinces, at a distance from the metropolis, where there is less bustle, fewer strangers, and where the inhabitants do not shift about or experience such frequent changes of fortune. Take a cursory view of the capital, as you pass through it; but to make your observations on the nation, you must traverse the distant parts of the country. The Parisians are not Frenchmen; these are to be met with in Touraine: the inhabitants of the several counties in England, are more truly Englishmen than the citizens of London; and the Spaniards more characteristically brave and proud in Galicia than at Madrid. It is at a distance from the metropolis, that the inhabitants bear the distinguishing marks of their national character, and display themselves without mixture: it is there the good or ill effects of government are best seen; as at the end of the greatest radius the admeasurement of the angle is the most exact.

The necessary influence of manners on government, is so well displayed in Montesquieu's treatise on the Spirit of Laws, that we cannot do better than to recur to that work, for a just knowledge of this subject. There are, however, two rules, very simple and obvious; by which we may

may form a judgment of the relative merit of government in general. The one is population. In every country, where the number of people decreases, the state is tending to ruin: on the contrary, where a nation grows populous, notwithstanding it may be still poor, it is incontestibly the best governed. That is, however, on the supposition that this population is a natural effect of government and manners; for if it be only the consequence of the introduction of foreigners, or by other temporary and adventitious means, the remedy is only a proof of the disease. Thus, when Augustus made laws against celibacy, those very laws plainly shewed the Roman empire to be already on its decline. It is necessary that the good order of government should induce the citizens to marry, and not that the laws should compell them: we must not take into consideration such things as are effected by force and restraint; for the laws that act against the constitution are impotent and vain; but such as follow from the natural influence of manners and the system of government.

The good Abbé de St. Pierre had this narrow method of reasoning in politics; he was always for applying some temporary remedy to particular evils, instead of recurring at once to their common source, to see if they could not be rooted up all together. The business is, not to treat separately every particular eruption of a diseased body, but to correct the whole mass of blood and humours, producing such effects. We are told that premiums are offered in England for the encouragement of agriculture; I need no farther



ther information: this sufficiently proves to me, it will not flourish long in that kingdom.

The second proof of the relative merit of a government, is deduced also from population, but in a different manner; that is, from the distribution of the people, and not merely from their multiplicity.

Two states, equal in extent and number of inhabitants, may yet be unequal in force; the most powerful being always that in which the people are most equally dispersed throughout its territory: those which have the fewest great cities, and the greatest number of towns and villages, being stronger, tho' less splendid than the others. Great cities enervate and impoverish the state; the riches they produce, are merely apparent; they abound in money, but are poor in substance. It is said that the city of Paris alone is worth to the king a whole province: it is my opinion, however, that it rather costs him several, that Paris is supported by the provinces in more senses than one, and that the revenues of the latter are sunk in the metropolis, without returning either to the king or the people. It is inconceivable that, in this age of political arithmetic, not one of our calculators should be able to see that France would be a more powerful nation if Paris were annihilated. The unequal distribution of the people is, further, not only simply disadvantageous to the state; it is even more ruinous than depopulation itself, in that depopulation produces nothing, or no positive good; whereas an unequal and destructive consumption

is productive of a negative quantity, or positive evil. When I hear an English and a French man give themselves airs about the grandeur of their respective capitals, disputing which is the most populous, London or Paris? they appear to me to be disputing which of the two people have the honour to live under the worst government.

To know the real characteristics of a people, you must observe them, therefore, in the country. You will learn nothing by seeing the apparent form of government, dressed up in the splendor of administration, and set forth in the jargon of ministers, unless you study also the nature of it in the effects it produces on the people, and in every part of the administration. The difference between the form and substance being divided among all the branches of government, it is only by acquiring the knowledge of them all, that such difference is to be ascertained.

In one country, it is from the governors and intendants of the provinces, that one may discern the temper of the ministry: in another, it is necessary to be present at a borough election for members of parliament, to judge whether the people are really free; and, indeed, in every country, it is impossible that such as are acquainted only with its great cities can know any thing of its government; the spirit and effect of it being ever different in the metropolis and in the provinces. Now, it is the provinces that constitute a country, and it is the country people who constitute the nation.

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By thus studying the characters and genius of different people, living in the provinces distant from the metropolis, in their primitive simplicity, we deduce a general observation, very favourable to my notions, and consolatory to the human mind: this is, that all nations, when thus observed, appear much better than otherwise; the nearer they approach to the simplicity of nature, the more goodness is observable in their character. It is only, by herding together in great cities, and by diversifying themselves by dint of cultivation, that they grow depraved, and change into pernicious and agreeable vices those failings, which were rather disgusting than destructive.

From this observation there appears a new advantage in the method of travelling I propose; viz. that young people, making a short stay in great cities, where horrible corruption prevails, are less exposed to the contagion of vice; and that they are likely to preserve, among men of simpler manners, and in societies less numerous, a clearer judgment, a more just taste, and more virtuous manners. But, as to *Emilius*, he is in no danger of suffering by such contagion, being in every respect provided against it. Among the several precautions I have taken on this head, I build much on the tender attachment which is now rooted in his heart.

We are in general strangers to the effect of true love on the inclinations of young people. It is, however, necessary that a young man should



be a lover, or he will be a debauchee. We are easily imposed on by appearances. You may bring instances of a thousand young people, who are said to live very chaste, without any particular passion: but shew me a man possessed of all his natural faculties, and susceptible of passion; who can truly assert, that he hath passed his youth in such a manner. The world, in general, aim at nothing more than the appearance of virtue: for my part, I am in search of the reality; and am very much mistaken if there be any other means of arriving at it than those I have taken.

The scheme of engaging the affections of Emilius, before he sets out on his travels, is not of my own contrivance. The following incident suggested it.

Being at Venice, on a visit to the governor of a young English nobleman, as we were sitting by the fire, it being winter time, the preceptor received some letters by the post; he read them, and in particular repeated one of them aloud to his pupil. As it was in English, I understood nothing of it; but, while it was reading, perceived the young gentleman tear away his ruffles, and throw them by stealth into the fire. Surprized at the oddity of the action, I looked at him attentively, and conceived I saw the marks of strong emotion in his countenance; but the exterior signs of the passions, altho' nearly alike in all persons, have some national difference that makes it easy for us to be deceived. Different people express themselves differently by the countenance as well as by their lips. I waited till

the governor had done reading, and then shewing him the naked wrists of his pupil, who strove to hide them, however, as well as he could, I said to him, " Pray, may one know the meaning of all this ?"

The preceptor, seeing what had passed, laughed heartily, and embracing his pupil with an air of satisfaction, obtained his consent to explain what I desired.

The fine pair of worked ruffles, said he, which my lord John hath been throwing into the fire, were lately presented to him by a lady of this city. Now, you are to know that his lordship is engaged to a young lady in England, for whom he hath an ardent passion, and who is every way worthy of it. This letter is from the mother of the young lady : I will read to you that part of it, which occasioned the little extravagance you have been witness to.

" Lucy is constantly employed on the ruffles  
" designed for lord John. Miss Betty Oldham  
" was here yesterday to spend the afternoon,  
" and insisted on working a flower in them.  
" Understanding that Lucy got up earlier to-day  
" than usual, I had a-mind to know how she  
" had employed herself, and found she had been  
" picking out all that Miss Oldham had done,  
" being resolved that there should not be a stitch  
" of any body's work but her own, in her intended present."

Lord John going soon after out of the room, to look for another pair of ruffles, I said to his governor, You have a pupil of a most excellent disposition; but, tell me sincerely, is not that letter from the mother of Miss Lucy, a contrivance of yours, to set him against the Venetian lady who gave him the ruffles he hath burnt? No, said he, the letter is genuine; I have not made use of so much art; I have employed only simplicity and zeal for his welfare: and providence hath blessed my endeavours.

This incident hath not escaped my memory, being well calculated for the production of something in such a brain as mine.

But it is time to draw near a conclusion. Let us bring back lord John to Miss Lucy; that is, Emilius to his Sophia.

My Emilius returns with a heart no less susceptible and tender than before his departure, and with an understanding much more enlightened: he returns to his own country, with the advantage of having acquired the knowledge of governments from their defects, and of people from their virtues. I have even taken care that he should form an intimacy, after the hospitable manner of the ancients, with some person of merit in every country through which he hath passed, and shall not be displeased at his cultivating it by an epistolary correspondence. For, besides that it may be useful to have a friendly acquaintance in foreign countries, such a correspondence is an excellent remedy against national



tional prepossessions. Nothing is more salutary to this end, than a disinterested intercourse with sensible foreigners whom we esteem; for these, not having the same prejudices as ourselves, afford us an opportunity of deducing from opposite prepossessions a security against both. It is a very different thing to converse with foreigners in our own country, to what it is when they have left it. In the first case, they have always some respect to the country in which they reside, which makes them disguise their real sentiments, or give them the most favourable turn: whereas, after their return home, they do not stand upon such ceremony, and are more impartial. I should always chuse that a foreigner, whose opinion I asked, should have seen my country; but I should never ask him his thoughts about it till he returned back to his own.

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After having employed almost two years in visiting the principal parts of Europe; having learned two or three of the most useful languages, and seen every thing really curious in natural history, government, and the arts, Emilius grows quite impatient, and reminds me that our time is near expired. Well, my friend, said I, you doubtless remember the principal cause of our travels; you have seen the world, and, I suppose, made your observations on it. Pray, what is the result of them? On what have you determined? Either I am much mistaken in the methods I have used, or he will answer me nearly in the following terms:

“ On what have I determined !—To remain such as you have made me, and to lay myself willingly under no other restraint than that which the laws of nature and of natural society impose. The more I examine into political institutions, the more I see that, by endeavouring to render themselves independent, mankind become slaves ; and that they even waste their liberty in vain efforts to maintain it.

“ To prevent their being obliged to submit to the necessity of things, they form a thousand different attachments, which lay them under a still greater restraint ; so that they can hardly move, without finding themselves dependent on every thing around them. It appears to me, that, in order to render themselves free, it is sufficient for men to persevere in their resolutions to be so. It is you, my dear preceptor, who have made me free, by teaching me always to yield to necessity. Let it come when it will, I shall submit to it without reluctance ; and as I never desire to oppose it, so shall I form no connections to elude it. I have been looking out, during our travels, for some corner of the world, in which I might be absolutely my own master ; but in what part of the world are not men dependent on their passions ? On a full examination I have found that even my wishes, in this respect, were contradictory to themselves ; for though I should be dependent on nothing else, I should be attached to the spot on which I had fixed my residence, like the dryads to their respective trees : I have found that liberty and dominion are incompatible,

patible, and that I cannot even be master of a cottage, without ceasing to be master of myself.

*Hoc erat in votis modus agri non ita magnus.*

“ I remember, that my estate and possessions were the cause of our making these researches; you gave me sufficient reasons to prove, that I could not preserve both my wealth and liberty; but when you wished me to be at once at liberty, and free from wants, you required two things totally incompatible; for I cannot entirely shake off my dependence on mankind, unless by recurring again to a state of nature. What shall I do, then, with the fortune my parents bequeathed me? I will begin, by making no dependence on it; by throwing off all those attachments which bind me to it: if it then be taken from me, it will not drag me after it; and if it be left me, it is well; I shall have it in possession. I shall never give myself the trouble to preserve it, but remain indifferent concerning it. Rich or poor, I will be free; and that not only in this or that particular country, but in every part of the world. I have broken through all the restraint of prejudice, and acknowledge no other ties than those of necessity. I have learned to submit to these, from my birth, and shall continue to do so, as long as I live. Being a man, why should I not freely wear such chains, when, if I were a slave, I must still wear them, and those of my bondage too?

“ Of what consequence to me is my situation and rank in life? What signifies where I live? Wherever there are men, I shall be among my  
N 5                      brethren;



brethren; and where there are none, I shall be always at home. So long as I can preserve myself rich and independent, as I have the means of life in my power, I will enjoy them. But when I find my riches tend to enslave me, I shall give them up without regret. I have hands to work, and my labour shall maintain me. When these fail, I will live on the humanity of the world, if it will support my necessities; if not, I will die. Nay, I must die, whether I am thus abandoned or not; for death is not a curse entailed upon poverty; it is one of the unalterable laws of nature. Whenever death comes, therefore, he will find me ready; he will not find me making preparations to live; nor shall he prevent my enjoying every single moment of my life.

“ Such, my dear governor, is my resolution. Were I free from passions; I would be, even in my present situation, as independent as Omnipotence itself; for, desiring to be nothing more than I am, I should never repine at my destiny. At least I know of but one attachment that is binding on my heart; and this I shall always glory in. Give me then my Sophia, and you will make me as free as I can desire.”

“ I am glad, my dear Emilius, answered I, to hear this manly discourse from you, and to find such noble sentiments cherished in your heart. Your disinterestedness, though a little extravagant, doth not displease me when I consider your age. It will be corrected when you come to have children, and then I doubt not to see you such as a prudent father and a good man ought to be.

be. I even knew, before we set out on our travels, what would be the effect of them. I foresaw that your observations on the social institutions of life, would be far from inducing you to place that confidence in them, which they by no means deserve. It is in vain that mankind aspire after liberty, while under the government of laws. Laws! do I say? May I not ask where the true spirit of laws is to be found, and where they are respected? Do we not every where see private interest and passions prevail under that sacred name? The fixed and eternal laws of nature and order, however, still exist. These are the statutes of the wise; these are written in the heart by reason and conscience; it is to these we should be subservient, in order to be truly free: the vicious man only being a slave, as he is always vicious in spite of his better reason, and in condemnation of himself. Liberty does not exist in any certain form of government, but in the heart of man. The wicked bear the chains of their bondage every where about them; and it is possible for one man to be a slave at Geneva, and for another to be free even in Paris.

“ If I should speak to you of the duties of a citizen, you would ask me, perhaps, where is your country, and might think you had puzzled me. In this, however, my dear Emilius, you are mistaken; for tho’ a man may renounce his native country, he must bear some relation to that in which he resides, and owe some obligations to that form of government, and those phantoms of laws under which he lives with security. It is nothing to him, whether the social contract

be observed or not, in the model of such government, if his particular person and property are but protected, if the public oppression be a sufficient check on the violence of individuals, if the evil he sees committed influences him to the love of good, and if the laws themselves do but serve to make us detest the injustice of them. O, my Emilius, you will find no man who is not in some degree under obligations to the community. Whatever be his condition, he owes to it the most respectable efforts of humanity, viz. justice, and the love of virtue. Born and bred in the midst of a forest, he might have lived, indeed, more happy and free; but, being a stranger to motives of self-denial, he would have indulged his appetite, without merit, and have lived and died without virtue. In his social state he is capable of being virtuous, even in spite of his passions: the mere appearance of order leads him to study and to admire it. The publick good, which is so often made a pretence of by others, is to him a real motive. He learns to check, to overcome, himself; and to sacrifice his private interest to that of the public. It is not true, that we reap no profit by the laws; on the contrary, they encourage us to be just, even among the wicked. It is not true that they have not made him free; they have taught him to have the command over himself.

“ Say not, therefore, What is it to me where I live? It is of consequence that you should live in that place, where you may discharge every duty that is incumbent on you; and one of these duties is an attachment to the place of your birth. Your countrymen afforded you protection



tion in your infancy ; in return you ought to respect them, now you are grown up. You ought to reside in the midst of them, or, at least, so near, as to be as useful to them as possible ; and within their reach, if at any time they should stand in need of your assistance. Again, in some cases, a man may be more useful to his fellow-countrymen by residing abroad than at home. In such circumstances he should attend only to the dictates of patriotism, and support his exile with cheerfulness ; such exile is then his duty. But you, my good Emilius, on whom no such rigorous obligations are imposed, go you, and live happy in the midst of your compatriots ; cultivate their friendship, be their benefactor and guide ; your example will instruct them better than books, and the good they see you perform, will affect them more than whole volumes of morality.

“ I do not advise you, however, to take up your residence in a populous city ; on the contrary, one of the first examples which the virtuous ought to set the rest of mankind, is to prefer a country life. This patriarchal state is the most natural, the most peaceful, and the most agreeable of all others to an undepraved mind. Happy, my friend, is that country, where peace is to be found, without burying ourselves in a desert. But where shall we find such a country ? A benevolent mind can ill gratify its disposition in the midst of large cities, where it finds hardly any other objects of compassion than knaves and cheats. The reception which is there given to those numerous adventurers, who come thither  
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to seek their fortunes, depopulates the provinces; whereas the provinces ought, on the contrary, to be peopled at the expence of the towns. Those who retire, therefore, from great cities, are even useful in the circumstance of their retreat; because all the vices of society arise from its being too numerous. They are further useful also, when they carry back into the country the same turn for their former state, the same taste for a country life. With what pleasure do I anticipate the scenes of benevolence that will surround the simple retreat of Emilius and Sophia! with what joy will they inspire the indigent peasants, spreading cheerfulness and plenty around! I see the people already increase, their fields bear more plenteous harvests, and their meadows are covered with new verdure. The multitude of hands, and the plenty with which they are provided, convert their labour into amusement; while amidst their rejoicings they send forth the loudest acclamations in praise of the amiable pair, to whom they are indebted for the cause of their happiness. The golden age is usually treated as a chimera, and will always continue such to those whose taste is vitiated, and whose hearts are corrupt. It is not even true that men regret its loss, their pretended regret being always vain and insincere. What method then can be taken to renew it? One only, and that I despair of; mankind must love and wish for it. Something indeed appears like it, round the present habitation of Sophia; you will only have the honour of compleating what her worthy parents have begun. But let not so happy a life give  
you

you a disgust to the less pleasing duties of society, when they are imposed on you: remember that the Romans left the plough to assume the consulship. When the prince or state call you forth to the service of your country, leave every thing else behind, to fill the post that is assigned you, and discharge the honourable functions of a good citizen. If such a post should prove too burthensome, you have a sure and honourable method of getting rid of it; this is to discharge your office with too much integrity for it to be left long in your hands. You have little reason, however, to apprehend any such embarrassment; there are so many busy people in the world, ready to accept of such employments, that the state will stand in little need of you."

What an affecting description might I not give of the return of Emilius to his Sophia, and the happy completion of their loves, or rather the beginning of that conjugal affection which is hereafter to unite them? an affection founded on esteem, and as durable as life; on virtues which are not transitory like beauty, and on that conformity of disposition and character, which will prolong the charms of union to old age. Such a description, however, would probably be more entertaining than useful, and hitherto I have not indulged myself in expatiating on matters of mere amusement. Shall I break thro' this rule so near the end of my work? Not so: I perceive, besides, that I begin to grow weary of my task. Incapacitated for an undertaking of so considerable an extent,



tent, I should even now throw up that which I have been so long engaged in, if it were not near a conclusion. Not to leave it imperfect, therefore, I shall hasten to close it.

In a word, then: I behold, at length, my Emilius happy in the possession of his Sophia; and begin myself to reap the fruit of my labours. This amiable couple are united by indissoluble ties; their lips pronounce the terms of the sacred engagement, and their hearts confirm their truth. In returning from the church, they hardly know where they are, what they see, or what is doing around them. They hardly understand any thing that is said to them, but make confused replies, and appear to be wrapt in the most delightful delirium. Such is human weakness! we are unable even to support the weight of our own happiness.

There are very few persons who know how to behave properly to a new-married couple. The formal solemnity of some, and the pleasant railery of others are equally unseasonable. I had much rather leave their young hearts to unfold themselves, and give them up to that pleasing agitation of mind, which is natural on such an occasion, than so cruelly to distress them by the gloom of a false decorum, or to embarrass them by impertinent pleasantries; which, however agreeable they might prove at any other time, are sure to be displeasing on their wedding-day. I, who am desirous they should be happy every hour of their lives, can I think of interrupting them in the enjoyment of such precious moments as these? No! I would have them experience

rience all that felicity so interesting a situation is capable of bestowing. To this end, I take an opportunity of detaching them from the company of indiscreet people, and taking a walk with them apart, induce them to recollect themselves, by talking of their own affairs. It is not to their ears only I address myself, but to their hearts; for I am not ignorant of the only subject they can attend to at this crisis.

“ My dear children, (said I, taking each by the hand) it is now three years since I first beheld that kindling passion, whose flame hath continued to burn with the utmost purity, and which constitutes your present happiness. I see it now blaze with the utmost ardour of affection; it is arrived to that height which it cannot exceed, but must ever after be on the decline.”—Imagine, Reader, the extasy, the transport, the vows of Emilius; the disdainful air of Sophia, disengaging her hand from mine, and the tender protestations which their eyes reciprocally made each other; to love till death! I took no notice, however, but proceeded.

“ I have often thought, that if two persons could prolong the happiness of love after marriage, such a state would resemble a heaven upon earth. This, however, hath been never yet effected: but if the thing be not absolutely impossible, you are both worthy to set an example which you have not taken from others, and which few will be able to copy from you. Shall I tell you, my children, what method I think you might take to accomplish this end,

and that alone by which I think it possible to be done?"

They looked at each other; and, smiling at my simplicity, Emilius politely thanked me for my recipe; but told me he believed Sophia had a much better: and that as for his part he needed no other. Sophia assented, and seemed equally confident. I imagined, however, that I saw, beneath the air of raillery she affected, some tokens of curiosity. I looked at Emilius, but he was so taken up in contemplating the charms of his amiable bride, that he gave little heed to my discourse. I smiled in my turn, and thought to myself, I should soon render him more attentive.

The almost imperceptible difference between their secret emotions on this occasion clearly displayed the distinct characters of the two sexes, and that in a manner directly contrary to common opinion: viz. that, generally speaking, the men are less constant than women, and are sooner disgusted in a successful amour. The woman foresees the inconstancy of man, and is fearful of it: and this also renders her more jealous. When his passion begins to cool, she finds herself under the necessity of taking the same pains to keep him constant as he before took to engage her affections: hence she weeps and is as humble in her turn, but very rarely with the same success. Love and assiduity may win a heart, but it seldom or ever regains one. I return, however, to my recipe to prevent indifference in love, after marriage.



It is very easy and simple, said I: only continue to be lovers when you are husband and wife. We shall find great difficulty in that truly! returned Emilius, with a smile.

More difficult, at least, on your part, said I, than perhaps you imagine; but give me leave to explain myself a little.

The knot which is drawn too tight is ever in danger of breaking. This is precisely the thing that happens in matrimony, when we lay a greater stress on its engagements than they will bear. That fidelity, which is hereby imposed on both parties, is certainly the most sacred of obligations; but the power which it gives to each party over the other is too great. Love and restraint never go well together, nor should its pleasures be subject to command. Nay, blush not, Sophia, nor think of running away from me; God forbid that I should say any thing to offend your modesty: but what I am going to say concerns the future happiness of your life. When such an object is at stake you may be permitted to attend to such discourse between a bride and her father, as might be improper on any other occasion.

It is not so much the possession as the subjection in marriage, which gives rise to disgust, men frequently preserving a more durable affection for a kept mistress than for a wife.

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How can we reconcile the tenderness of love, with the notion of duty, or the exquisite gratifications of that delightful passion with the ideas of right and obligation? It is natural desire only that constitutes right in love; nature knows no other obligation. The laws may restrain this right, but they cannot annihilate it.

No, my dear children, in marriage your hearts only are united, your persons are not enslaved. You owe fidelity to each other, but not servility. Your mutual attachment is indeed exclusive, with regard to every other person in the world; but your command over each other depends on your reciprocal concurrence.

If then, Emilius, you would continue to be really Sophia's lover, permit her to be always her own mistress as well as yours; be happy, but respectful. Owe every thing to love, without exacting any thing of duty, nor charge even the slightest favours to the score of obligation. I know that modesty avoids formal concessions, and expects solicitation and gentle compulsion; but can a lover of the least delicacy, be mistaken in interpreting the language of the eyes? Can he be ignorant when the heart consents to what the lips but faintly deny? Each, therefore, should be at perfect liberty to dispense their caresses, or meet those of the other, at pleasure. Forget not that, even in marriage, it is mutual desire only that gives sanction to delight. Fear not, however, that this injunction should keep you at a distance or estrange you from each other; on the  
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the contrary, it will make you both more intent to please, and will prevent satiety. While faithful to each other, both love and nature will sufficiently unite you.

At these and some other similar expressions, Emilius began to grow angry; while the blushing Sophia held her fan before her face, and was silent. Without pitying them, however, I proceeded; I upbraided Emilius with his want of delicacy, and undertook to answer for Sophia, that she would assent to what I had declared. The impatient young bridegroom watched, in the mean time, the looks of his lovely bride; reading in her eyes that innate sensibility which assured him, he would run no risk by confiding in her generosity. Throwing himself at her feet, he then kissed her hand in the utmost transport, protesting that he renounced every prerogative over her. Be thou, said he, my dear Sophia, the arbiter of my pleasures, as thou art of my life and fortune. Should thy cruelty cost me ever so dear, I would yet resign myself solely to thy will and pleasure. I will be indebted for nothing to thy complacency, but for every thing to thy heart.

Come, come, said I, assure yourself, my dear Emilius, that Sophia has too much generosity herself to let you suffer by yours.

Just before I took my leave of them in the evening, I reminded them in a very grave and serious manner, that, tho' married, they were still free, and that neither should pay a false deference



ference to the other: after which I took Emilius by the arm, and asked him if he would go along with me? Come, said I, Sophia will permit you. At this he turned from me in a rage. Nay, said I, are not you willing, Sophia? shall I not take him with me? Ay, do, said the blushing little deceiver; uttering a falshood, infinitely more amiable than the truth.

The next day——But pictures of true felicity no longer give pleasure to mankind; a corruption of manners hath no less depraved their taste than their hearts. They can no longer see what is amiable, or feel what is truly affecting. How imperfect are the pictures of those, who, in describing the pleasures of love, can only paint the happy pair dissolving in mutual transports of delight. These are only the grosser touches of their sublime felicity; the most delicate, the most exquisite strokes are wanting. Who hath not, at some time or other, beheld an happy young couple, come forth from the nuptial bed, with all that languishing tenderness in their looks, which is ever consequent on the chaste delirium of such genuine delight; a tenderness, which is the amiable security of their innocence, and the pledge of their future felicity?

Such a sight is the most affectingly delightful that can possibly offer itself to our regard. Such is the true picture of real pleasure! But the having seen it, is not enough; the hearts of mankind are no longer formed for love; they are no longer

longer capable of sympathizing with those whom it makes happy. The amiable Sophia passed the day in the peaceful arms of her mother; a most agreeable place of repose, after having spent the night in the fond arms of her husband.

On the following day, I perceived some change in the scene. Emilius affected to appear a little discontented; I remarked, through this affectation, however, such tender solicitude, and so much submission, that I guessed nothing of consequence was the matter. As to Sophia, she was more chearful than she had been the day before; an air of pleasing satisfaction appearing in her looks. Her behaviour to Emilius was charming; and even mixed with some agreeable provocations that only irritated his impatience.

These incidents, indeed, were not very perceptible to every one, but they did not escape me. I began to be somewhat uneasy, therefore, and questioned Emilius apart; of whom I learned, that, to his great regret, and in spite of his most pressing remonstrances, he was obliged to sleep in a separate bed the preceding night. The little imperious fair was in haste to claim her privileges. I chose to clear up this matter in the presence of both; when Emilius complained most heavily, while Sophia only treated him with raillery. At length, however, seeing him just ready, to grow angry in good earnest, she cast a look on him, full of love and sweetness; at the same time, taking hold of my hand, and exclaiming in the most pathetic tone and manner. *Oh! the ungrateful creature!* Emilius was so dull as not

to comprehend the meaning of this exclamation. For my part, I understood it in its full extent; I sent Emilius away, therefore, and took Sophia to task alone.

“ I see, said I, my dear Sophia, the reason of this caprice. It is impossible for any one to have more delicacy, or to display it more unseasonably. But be assured your motives are vain and groundless; Emilius has not lavished the strength of his youth on others, but has preserved its first-fruits for the lawful object of his affections; you need not spare him, Sophia, or be under any apprehension on account of his constitution.

“ I must explain to you, my dear child, my design in the conversation, which I held with you three days ago. You seem to have drawn no other lesson from it than that of managing your pleasures, in order to render them durable. I had a worthier end in view. Emilius, in becoming your husband, is become your master; and claims your obedience. Such is the order of nature. When a man is married, however, to such a wife as Sophia, it is proper he should be directed by her; this is also agreeable to the order of nature: it is, therefore, to give you as much authority over his heart, as his sex gives him over your person, that I have made you the arbiter of his pleasures. It may cost you, perhaps, some disagreeable self-denial; but you will be certain of maintaining your empire over him, if you can preserve it over yourself;—what I have already observed, also,

shews



shews me, that this difficult attempt does not surpass your courage.

“ Would you have your husband constantly at your feet? keep him at some distance from your person. You will long maintain the authority in love, if you know but how to render your favours rare and valuable: But, let modesty and not caprice influence your severity; let him see you are reserved, but not fantastical; and above all things, take care, that, in the management of his love, you give him no reason to doubt of yours. Take care that he may have reason to love you for your complacency; and to respect you for your severity; that he may honour the chastity of his wife, without having cause to complain of her indifference.

“ It is thus, my dear Sophia, that you may induce him to trust with confidence on your love, to hearken to your advice, to consult you in all his affairs, and to resolve on nothing without your concurrence. It is thus you may awaken in him the suggestions of prudence; when he goes astray, recall him by gentle persuasion, and render yourself at once amiable and useful. It is thus you may employ even the arts of coquetry in the service of virtue, and those of love in that of reason.

“ And yet you must not imagine, that even such management will always suffice. Whatever precaution be taken, enjoyment will, by degrees, take off the edge of passion. But when love hath lasted as long as possible, a pleasing habitude sup-  
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plies its place, and the attachment of a mutual confidence succeeds to the transports of passion. Children often form a more agreeable and permanent connection between married people than even love itself. When you cease to be the mistress of Emilius, you will continue to be his wife and friend, you will be the mother of his children. Instead of keeping him, then, at his former distance, proceed to confirm the most established intimacy between you; use no longer separate beds, nor stand on reserve. On the contrary, endeavour to unite yourself so closely to his person, that he may not be able to live without you; let the same charms, which you have dispersed throughout the domestic œconomy of your father's house, prevail also throughout your own. Every man who takes delight in home, must of course have a regard for his wife: Remember also, that if your husband be happy in his family, you must be an happy woman.

“At present, I would not have you be too severe on your lover; he deserves more complaisance; he may also be offended at your apprehensions for him; be not so careful of his health at the expence of his happiness and your own. You should not refuse merely for the sake of refusing, but only to enhance the merit of your favours.”

Then, leading her to Emilius, I told him, in her presence, that he ought to support, without murmuring, the severity she had imposed. You have only, said I, to endeavour by your behaviour, to shorten it. Sacrifice, in particular, to the

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the graces, and think not to render yourself amiable by appearing gloomy and discontented. It was by no means difficult to reconcile them; the treaty of peace being soon compleated, signed and sealed with a kiss. After this, addressing myself to my pupil, "My dear Emilius, said I, the task I undertook in your education being compleated, I now resign my authority over you into the hands of another: as you will always find the advantage of a friend and adviser, the gentle Sophia will be your best preceptor."

The first transports of our young lovers subsiding, they were left at liberty to the peaceful enjoyment of their new situation. Happy lovers! amiable pair! To do sufficient honour to their virtues, or to describe their felicity, were to write the history of their lives. How often, in contemplating the happy effects of my labours, have I been seized with sensations of inexpressible delight! How often have I joined their hands in mine, and poured forth my grateful transport, to see them thus united! How often have I kissed those united hands, and bathed them with tears of joy; while, equally affected in their turn, this virtuous couple mixed their tears with mine. Their respectable parents, also, share their joys, and grow young again in their children, exclaiming against their former wealth, that prevented their tasting equal delights, at the same age. In a word, if there be a situation in life truly happy, it is to be found in the asylum we now inhabit.

At the end of some months, Emilius entered my apartment, one morning, and, embracing me,



bid me wish him joy, on the happy occasion of becoming a father. O, my friend, said he, what new obligations shall we now be soon laid under! How greatly shall we stand in need of your assistance! yet God forbid I should trouble you too much with the education of the son, who have taken so much pains in educating the father! God forbid that so pleasing, so sacred a duty should be discharged by any other than myself, were I but as well capacitated for it as you! Remain, however, the preceptor of your young preceptors. Advise, direct us; we will be ever docile and tractable. I shall require your assistance as long as I live; and have even more need of it now than ever; now that I am called upon to discharge the more important duties of man. You have discharged yours; assist me, therefore, to imitate my faithful governor, while he indulges himself in that repose he hath so amply deserved.

THE END.



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